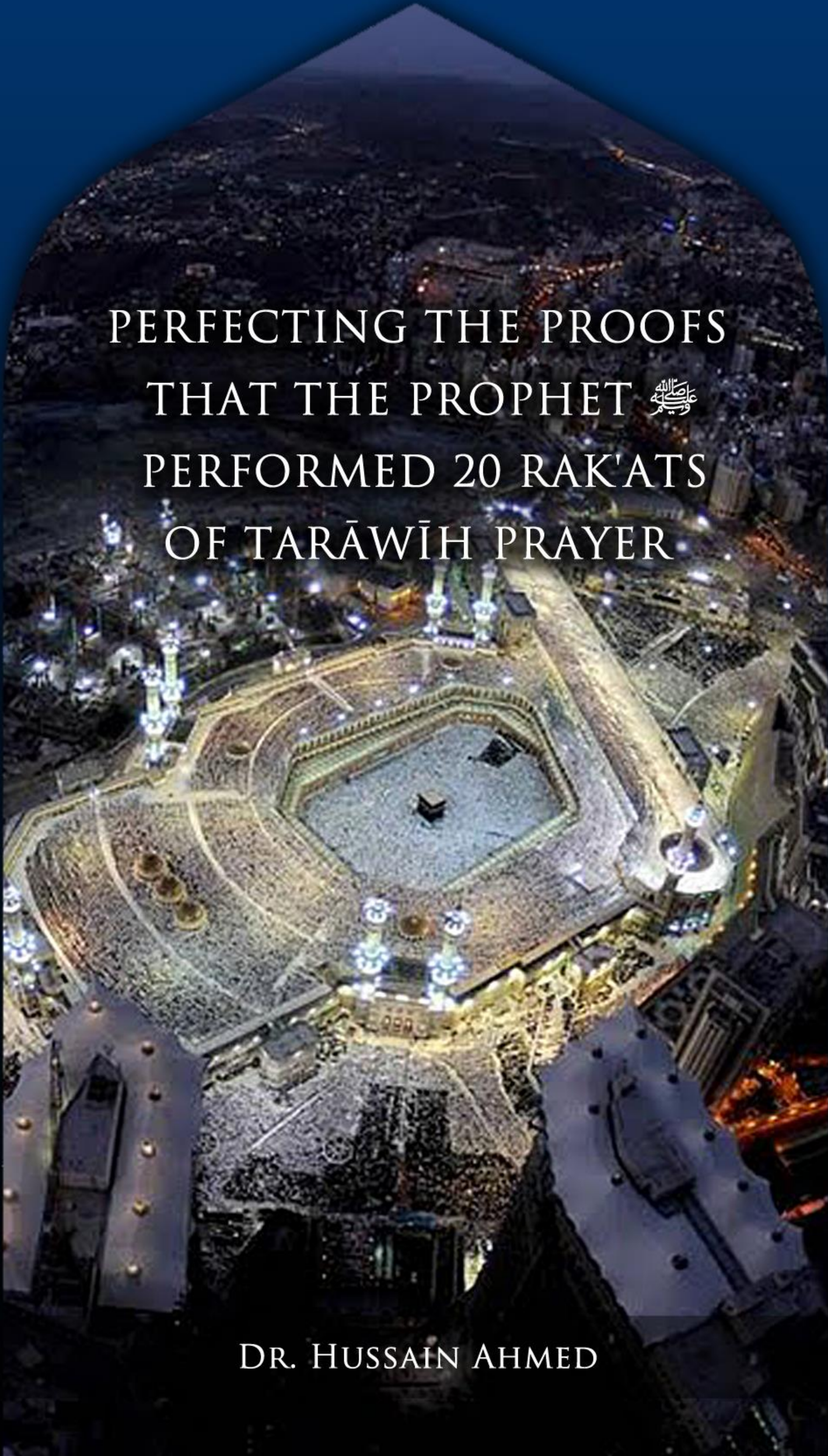
PERFECTING THE PROOFS THAT THE PROPHET ﷺ PERFORMED 20 RAK'ATS OF TARĀWĪH PRAYER



DR. HUSSAIN AHMED

CONTENTS

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

PROLOGUE

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrāhīm (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashāb al-Kirām). Indeed, Allah is most worthy of praise and supreme glorification!

In this work the writer of these lines intends to present three narrations raised back to the Holy Prophet Muhammad ﷺ as narrated by the two noble Companions, Jābir Ibn Abdullah and Abdullah Ibn Abbās, may Allah be pleased with them. As for the narration from Ibn Abbās (ra) then it is well known to many jurisprudents (Fuqaha) and Hadīth scholars (Muhaddithin) across the Four Sunni Madhhabs (Hanafi, Maliki, Shafi'i and Hanbali), and where it was originally recorded in terms of Hadīth collections with chains of transmissions (asānid).

The main contention with this specific narration being its apparent weakness due to the presence of one narrator known as Abū Shayba Ibrāhim Ibn Uthmān. This seems to have been generally the only narration mentioned by the scholars of Hadīth and Fiqh (jurisprudence) in mention of what may have been the actual Prophetic Sunna on the rak'ats of Tarāwīh performed by the Noble Prophet Muhammad ﷺ.

Since the narration of Ibn Abbās (ra) has not been established to be authentic by agreement of the Hadīth scholars, some scholars who wrote on this matter of the number of rak'ats of Tarāwīh have noted that there is no apparent and

clearly authentic narration to establish 20 rak'ats of Tarāwīh from the Prophetic practice. Other scholars have indirectly mentioned that the Prophetic Sunna must have been 20 rak'ats as this has been established from authentic reports from the time of the second Caliph of Islam, Umar Ibn al-Khattāb[1] (ra); whereby the Sahaba performed 20 rak'ats Tarāwīh, and this must have unquestionably been inherited from the Sunna of Allah's Messenger ﷺ alone, as the Sahaba would not initiate such a practice without a Prophetic precedence.

What seems to have been missed by most scholars of Islamic law and especially the Hadīth experts is another unique narration for 20 rak'ats reported by the Sahabi, Jābir Ibn Abdullah (ra). This report was transmitted and recorded by **al-Hāfiz Abū Tāhir al-Silafi** (d. 576 AH) in his Hadīth collection known as **al-Mashyakha al-Baghdādiyya**, and it was overlooked by the majority of scholars who wrote on this issue since the Hadīth collection that has recorded this narration had been lying dormant in manuscript format for hundreds of years, and what is more pertinent is that very few scholars have either seen it or heard of it. Hence, it is intended with success from Allah alone that this narration will now be presented most likely for the first time in the English language by the writer of these lines from the original manuscript that contains this narration from Jābir Ibn Abdullah (ra).

There is also another published work known as **Tā'rikh Jurjān** which is also known as Maʿrifa ʿulamā' Ahl Jurjān by **al-Hāfiz Abūl Qasim Hamza Ibn Yusuf al-Sahmi** (d. 427 AH), which has this identical narration from Jābir (ra), but the chain of transmission is not completely equivalent and has a more perplexing nature in terms of its forte. There is a common link of four narrators found in both chains by al-Sahmi and al-Silafi, but the one recorded by the latter is the more authentic route as will be demonstrated later.

Even though the textual wording is similar from the works of al-Sahmi and al-Silafi, the distinct chains leads to each being counted as separate Hadīths according to the methodology of the Hadīth scholars. Hence, they are counted

[1] See our 2009 work entitled: ANSWERING THE CLAIMS THAT THERE ARE NO AUTHENTIC NARRATIONS FOR 20 RAK'ATS TARAWEEH at - http://www.sunnicourses.com/resources_taraweehebook.html

as two Hadīths, and additionally, there is the narration attributed back to Ibn Abbās (ra) also recorded in the **Musannaf of Imam Abū Bakr Ibn Abi Shayba** (d. 235 AH) and many other Hadīth compilations. Hence, we have technically speaking three Hadīths that shall be systematically scrutinised in this treatise.

As for those who have discussed the narrations for 20 rak'ats in Arabic, Urdu or English to date, then this writer has not been able to note any writer who may have presented the newly discovered narration from Jābir (ra) as transmitted by al-Silafi, with an analysis of its authenticity in a detailed manner at the time of writing these lines. Some contemporary writers have known of the narration from Tā'rikh Jurjān as it was published back in 1950 and have usually weakened it for reasons that were not fully justified from an academic perspective by looking judiciously at all the sub-narrators.

It is consequently intended that in this monograph the two recorded narrations from Jābir (ra) and one from Ibn Abbās (ra) will be presented here with an analysis as best as possible in order to scrutinise their individual levels of authenticity. As well as if, both sets of narrations can corroborate each other to raise the overall status of the textual wordings to establish the Prophetic Sunna to be 20 rak'ats of Salatul Tarāwīh in the blessed month of Ramadan, or not, in an incontrovertible manner. The chains of transmission (asānid) for the three narrations have been presented in a pictorial fashion below to assist the reader while following the discourse presented within this thesis.

Now that two additional chains of transmission leading back to Jābir Ibn Abdullah (ra) have been sourced after remaining undiscovered by the vast majority of scholars for hundreds of years, and then bringing together these two sets of narrations from the two named Sahaba, it is hoped that using the principles of Hadīth terminology, and classification, that one may now finally perfect the proofs that the Prophet ﷺ performed twenty rak'ats of Salatul-Tarāwīh prayer in the blessed month of Ramadan. Indeed, success is only from Allah.

THE THREE CHAINS OF TRANSMISSION UNDER SCRUTINY IN THIS TREATISE

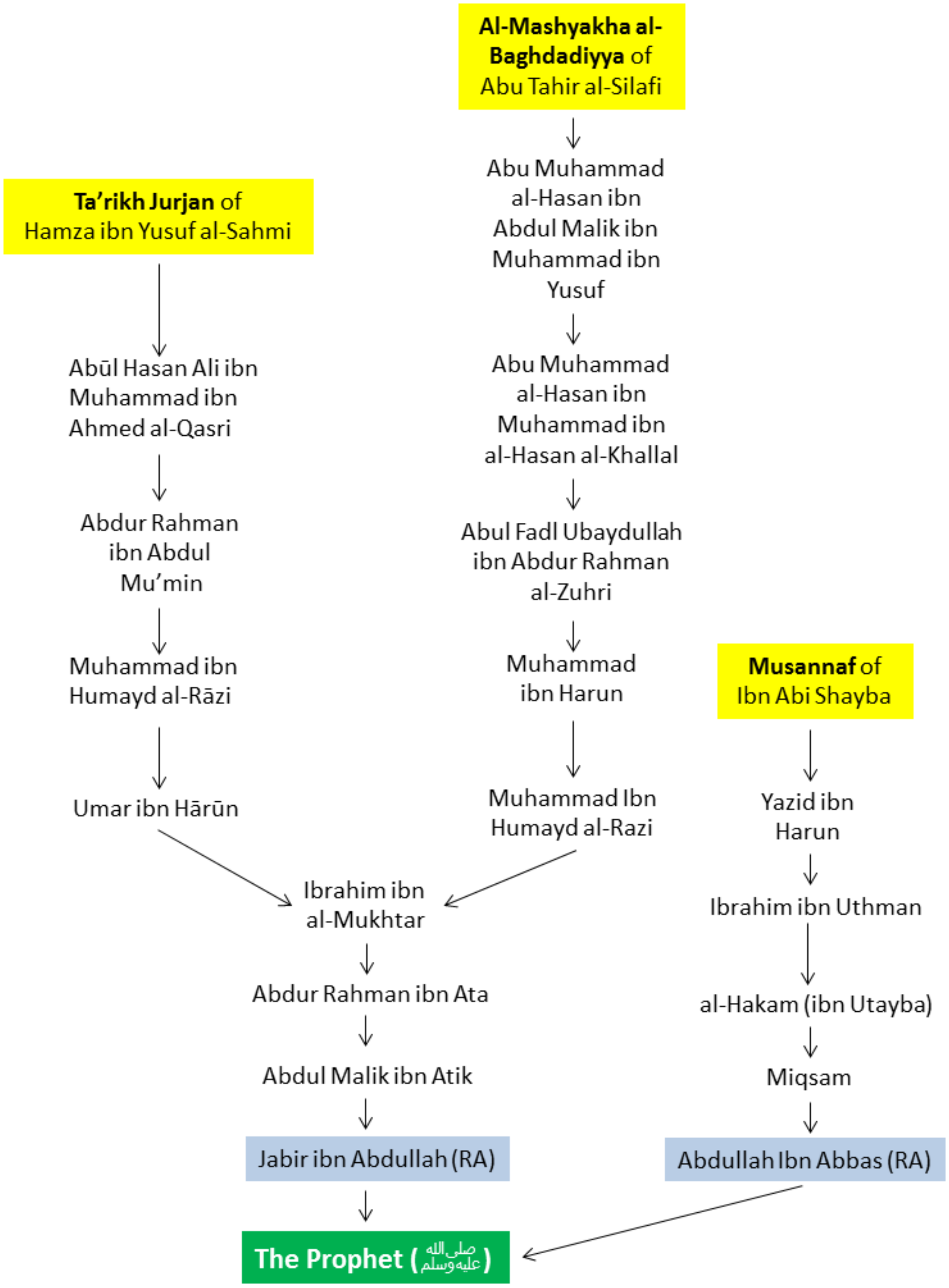


Figure 1: Asānid bundle of the three narrations presented in this treatise.

1) THE NARRATION OF JĀBIR IBN ABDULLAH (RA) IN THE TĀ’RIKH JURJĀN OF AL-HĀFIZ HAMZA IBN YUSUF AL-SAHMI

(B. CIRCA 340 AH - D. 427 AH)

This narration from al-Hāfiz Hamza Ibn Yusuf al-Sahmi attributed back to Jābir Ibn Abdullah (ra) has been presented first rather than the one recorded b al-Hāfiz Abū Tāhir al-Silafi because it has a shorter chain of transmission.

The *Tā’rikh Jurjān* of al-Hāfiz Hamza Ibn Yusuf al-Sahmi was first published by the famous Da’iratul Ma’arif al-Uthmāniyya publishing and research centre in Hyderabad, India, from the only known manuscript located in the Bodleian library in Oxford, England, back in 1950 CE (1370 AH). It was mentioned in the Bodleian library catalogue under the William Laud collection (no. 276). The manuscript has 224 folios, and the last folio mentioned that it was scribed in 689 AH, and the name of the scribe was Muhammad Ibn Nasrullah Ibn Ali.

The editor of the first printed edition being Abdur Rahman Ibn Yahya al-Mu’allimi al-Yamani (d. 1966) who was an expert in editing Arabic manuscripts at the Da’iratul Ma’arif for several years. The manuscript has now been moved to the Weston Library in Oxford that was opened in early 2015.

As for the status of al-Hāfiz al-Sahmi as a transmitter of Hadīth then he is unquestionably reliable. Imam Shamsud-Din al-Dhahabi (d. 748 AH) stated the following about him in his *Siyar A’lam an-Nubala* (17/469):

الإمام الحافظ ، المحدث المتقن ، المصنف

Meaning:

“The Imam, the preserver of Hadīth (al-Hāfiz), the Hadīth scholar (Muhaddith, precise (mutqin), the author.”

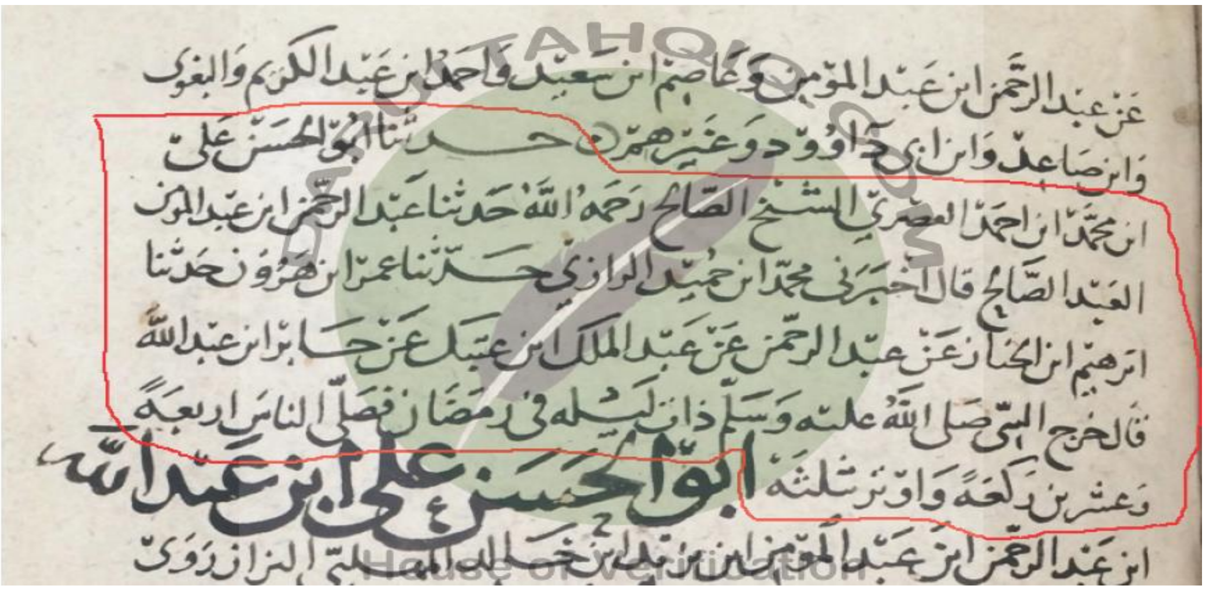
Imam Shihab-ud-Din Ibn al-Imad al-Hanbali (d. 1089 AH) in his Shadharatul Dhahab[2] declared al-Sahmi to be:

الثقة الحافظ

Al-Thiqa al-Hāfiz: *"The trustworthy preserver of Hadīth."*

As for the narration itself recorded by al-Sahmi in his *Tā'rikh Jurjān*,[3] it was mentioned under the biography of his teacher known as Abūl Hasan Ali Ibn Muhammad Ibn Ahmed Ibn Abdullah, well known as Abūl Hasan al-Qasri.

The following is a digital image from the original manuscript[4] of the *Tā'rikh Jurjān*[5] with the actual narration for 20 rak'ats Tarāwīh from the narration of Jābir Ibn Abdullah (ra):


عن عبد الرحمن بن عبد المؤمن وعاصم بن سعيد واحمد بن عبد الكريم والبغوي
وابن صاعد وابن ابي داود وغيرهم حدثنا ابو الحسن علي
بن محمد بن احمد القصري الشيخ الصالح رحمه الله حدثنا عبد الرحمن بن عبد المؤمن
العبد الصالح قال اخبرني محمد بن حميد الرازي حدثنا عمر بن هرون حدثنا
ابرهيم بن الحناز عن عبد الرحمن عن عبد الملك بن عتيك عن جابر بن عبد الله
قال خرج النبي صلى الله عليه وسلم ذات ليلة في رمضان فصلى الناس اربعة
وعشرين ركعة واوتر بثلثة

[2] 5/128, Dar Ibn Kathir edition

[3] pp. 316-317 A'lam al-Kutub edition or see pp. 275-276 of the earlier Da'iratul Ma'arif edn; no. 556 in both editions

[4] The digital images from the original manuscript of Tā'rikh Jurjān were obtained via the kind auspices of a postgraduate student based at Oxford University at the time of compiling this work

[5] Folio 121b

The chain of transmission (sanad) and textual wording (matn) related by al-Hāfiz Hamza al-Sahmi was as follows:

حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ الْقَصْرِيُّ الشَّيْخُ الصَّالِحُ رَحِمَهُ اللَّهُ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْمُؤْمِنِ الْعَبْدُ الصَّالِحُ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا عُمَرُ بْنُ هَارُونَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحنازِ عَنْ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الْمَلِكِ بْنِ عَتِيكٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ خَرَجَ النبي صلى اللَّه عليه وسلم ذَاتَ لَيْلَةٍ فِي رَمَضَانَ فَصَلَّى النَّاسُ أَرْبَعَةً وَعِشْرِينَ رَكْعَةً وَأَوْتَرَ بِثَلاثَةٍ.

Abūl Hasan Ali Ibn Muhammad Ibn Ahmed al-Qasri, the good (Salih) Shaykh, may Allah have mercy upon him, transmitted to us, Abdur Rahman Ibn Abdul Mu'min the good (Salih) servant transmitted to us, who said: Muhammad Ibn Humayd al-Rāzi informed me that Umar Ibn Hārūn transmitted to us that Ibrāhim Ibn al-Hannāz[6] transmitted to us from Abdur Rahman from Abdul Malik Ibn Atik from Jābir Ibn Abdullah (ra) who said: "The Prophet ﷺ emerged one night in Ramadan and the people prayed 24 rak'ats and 3 rak'ats of Witr."

[6] The name of the narrator is actually Ibrāhim Ibn al-Mukhtār as the editor of Tā'rikh Jurjān mentioned in the footnote (no. 1 under no. 556). This is confirmed by examining the chain of transmission presented by al-Hāfiz Abu Tāhir al-Silafi that shall be presented as the second Hadīth in this work

The figure of 24 rak'ats refers to 4 rak'ats of Isha prayer followed by 20 rak'ats of Tarāwīh both in Jama'ah (congregation) which was all prayed in congregation on those few nights that the Prophet ﷺ actually lead Tarāwīh in congregation.

A look at some of the sub-narrators:

Abūl Hasan Ali Ibn Muhammad Ibn Ahmed al-Qasri (d. 368 AH)

1) As for **Abūl Hasan Ali Ibn Muhammad Ibn Ahmed al-Qasri** – then al-Hāfiz Hamza al-Sahmi said he was

الفقيه الشَّافِعِي الزاهد

Meaning: Al-Faqih al-Shafi'i al-Zāhid: "The ascetic Shafi'i jurisprudent" and when narrating from him he described him as: الشَّيْخُ الصَّالِحُ - al-Shaykh al-Salih – meaning: "A good (Salih) Shaykh"[7]

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[7] An example where the expression *al-Shaykh al-Salih* was used can be observed by looking at the Tahdhib al-Tahdhib (1/282) of al-Hāfiz Ibn Hajar al-Asqalani (d. 852 AH) who mentioned the following chain of transmission under the entry for Isma'il Ibn Abi'l Hārith Asad Ibn Shāhin al-Baghdādi Abu Ishāq:

وقال أبو قريش محمد بن جمعة والحسين بن محمد بن شعبة حَدَّثَنا الشيخ الصالح إسماعيل ابن الحارث

Meaning:

"Abu Quraysh Muhammad Ibn Jum'a and al-Hussain Ibn Muhammad Ibn Shu'ba said: ***al-Shaykh al-Salih (the good Shaykh)*** Isma'il Ibn al-Harith transmitted to us."

The above is similarly found in the Tahdhib al-Kamal (3/44) of al-Hāfiz Jamalud-Din al-Mizzi (d. 742 AH), and it originates from the Tā'rikh Baghdad (6/279) of al-Khatib al-

Baghdādi (d. 463 AH) as the editor (Dr. Bashhar Awwad Ma'ruf) of al-Mizzi's named work stated.

Al-Hāfiz Ibn Hajar has mentioned the following about Isma'il Ibn Abi'l Harith who is the narrator in question here in his above named Tahdhib al-Tahdhib (1/282), by listing the following ta'dil (praiseworthy remarks) on his status from Ibn Abi Hatim al-Rāzi (d. 327 AH) who said he was Thiqa Saduq (trustworthy and truthful), and his father, Abu Hatim al-Rāzi (d. 277 AH) said he was Saduq (truthful). Al-Dāraqutni (d. 385 AH) also said he was Thiqa Saduq, whereas al-Bazzār (d. 292 AH) said he was Thiqa Ma'mun (trustworthy and reliable). In addition, Ibn Hibban (d. 354 AH) listed him in his book of reliable narrators (Kitab al-Thiqāt).

Ibn Hajar has classified Isma'il Ibn Abi'l Hārith to be Saduq (truthful) in his Taqrib al-Tahdhib:

424- إسماعيل ابن أبي الحارث أسد ابن شاهين البغدادي أبو إسحاق صدوق من الحادية عشرة مات سنة ثمان وخمسين د ق

Hence, the expression al-Shaykh al-Salih is a form of tawthiq (accreditation) as this example shows how other early scholars of Hadīth only made ta'dil (praiseworthy remarks) on the status of this specific narrator.

Al-Hāfiz Hamza al-Sahmi was the student of Imam Abul Hasan al-Dāraqutni (d. 385 AH). Al-Dāraqutni has also used this expression – al-Shaykh al-Salih when accrediting (tawthiq) some narrators. Here are some examples:

1) In al-Dāraqutni's '*Ilal al-Wārida* (4/244) he mentioned the following about his teacher Ahmed Ibn Abbās al-Baghawi Abul Hasan:

حَدثنا أَحمد بن عباس البغوي أَبو الحسن الشيخ الصالح الثقة

He declared him to be: al-Shaykh al-Salih al-Thiqa: "The good Shaykh; the trustworthy."

2) In the Tā'rikh Baghdad (6/56, no. 2543, Bashhar Awwad edition) of al-Khatib al-Baghdādi under the entry for Ahmed Ibn Muhammad Ibn Isma'il Abu Bakr al Muqri al-Adami the following chain of transmission was mentioned:

حدثني عُبَيد الله بن أبي الفتح، قال: حَدثنا أَبو الحسن الدَّارَقُطني، قال: حَدثنا أَبو بكر أَحمد بن محمد بن إسماعيل الأدمي الشيخ الصالح.

Meaning:

"Ubaydullah Ibn Abi'l Fath transmitted to me, who said: Abul Hasan al-Dāraqutni transmitted to us by saying: Abu Bakr Ahmed Ibn Muhammad Ibn Isma'il al-Adami **al-Shaykh al-Salih** transmitted to us."

Al-Khatib mentioned in the above entry also:

وحدثني الخلال أن يوسف القواس ذكره في جملة شيوخه الثقات.

Meaning:

"And al-Khallal transmitted to me that Yusuf al-Qawwās mentioned him (Ahmed Ibn Muhammad al-Adami) amongst the totality of his trustworthy (Thiqāt) Shaykhs."

This indicates that when al-Dāraqutni considered Ahmed Ibn Muhammad al-Adami to be al-Shaykh al-Salih, then others like Yusuf al-Qawwās explicitly considered him thiqa (trustworthy) in Hadīth transmission.

3) In the Tā'rikh Baghdad (6/229-230, no. 2715) of al-Khatib al-Baghdādi under the entry for Ahmed Ibn Muhammad Ibn Ali Ibn al Hasan Abul Hasan al-Dībāji, the following was mentioned going back to al-Dāraqutni :

أَخبرَنا البَرقاني، قال: أَخبَرنا أَبو الحسن الدَّارَقُطني قال: أَحمد بن محمد بن علي الديباجي شيخ فاضل.
وأخبرنا البرقاني أن الدَّارَقُطني ذكره في موضع آخر فقال الشيخ الصالح

Meaning:

"Al-Barqāni informed us by saying that: Abul Hasan al-Dāraqutni transmitted to us by saying: Ahmed Ibn Muhammad Ibn Ali al-Dibaji – Shaykh Fādil (the virtuous Shaykh). And Al-Barqāni informed us by saying that al-Dāraqutni mentioned in another place by saying (about al-Dibaji): al-Shaykh al-Salih."

Al-Khatib al-Baghdādi did not mention anyone weakening al-Dibaji or any more forms of ta'dil (praise) from others on al-Dibaji.

This should be taken as tawthiq (accreditation) by al-Sahmi for his Shaykh Abūl Hasan al-Qasri as a reliable narrator because he narrated from him in other places of his Tā'rikh Jurjān where he described him also as a Faqih (jurisprudent) under no. 162, no. 358, no. 490 as well as under no. 556 where he mentioned his biography. Al-Sahmi mentioned that Abūl Hasan al-Qasri died in the year 368 AH.

Al-Dhahabi mentioned Abū l Hasan al-Qasri in his *Tā'rikh al-Islam*[8] as follows:

كان مُفْتيًا عارفًا بمذهب الشافعيّ.

"He was a Mufti who was acquainted with the Shafi'i Madhhab (School of law)."

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4) In the Tā'rikh Baghdad (13/218-219, no. 6082) of al-Khatib al-Baghdādi under the entry for Ali Ibn Ahmed Ibn al Haytham Ibn Khalid Abul Hasan al-Bazzaz, al-Khatib mentioned:

وحدثني الخلال أن يوسف القواس ذكر علي بن أَحمد بن الهيثم في جملة شيوخه الثقات.
أخبرني محمد بن علي بن الفتح، قال: أَخبَرنا أَبو الحسن الدَّارَقُطني، قال: حَدثنا علي بن أَحمد بن الهيثم البزاز الشيخ الصالح.

Meaning:

"And al-Khallal transmitted to me that Yusuf al-Qawwās mentioned Ali Ibn Ahmed Ibn al-Haytham from amongst the totality of his trustworthy (Thiqāt) Shaykhs. Muhammad Ibn Ali Ibn al-Fath informed me by saying: Abul Hasan al-Dāraqutni informed us by saying: Ali Ibn Ahmed Ibn al-Haytham al-Bazzāz – al-Shaykh al-Salih – transmitted to us."

Al-Khatib al-Baghdādi did not mention anyone weakening al-Bazzāz.

5) See also an example under the biography of Abūl Fadl Ubaydullah Ibn Abdur Rahman al-Zuhri in the chain from al-Silafi's *al-Mashyakha al-Baghdādiyya* later on

[8] 8/291, no. 289, (Bashhar Awwad edition)

His entry was also mentioned by al-Hāfiz Ibn Mākula (d. 475 AH) in *al Ikmal fi Raf'il Irtiyab* [9] and in *al-Ansāb* [10] of al-Hāfiz Abdul Karim al-Sam'ani (d. 562 AH). In both of these works by Ibn Mākula and al-Sam'ani mention has been made that Abūl Hasan al-Qasri took from Abdur Rahman Ibn Abdul Mu'min (the next narrator in the narration in Tā'rikh Jurjān), and that Hamza al-Sahmi narrated from Abūl Hasan al-Qasri. None of the sources mentioned above weakened Abūl Hasan al-Qasri as a Hadīth narrator, hence he is an acceptable and reliable transmitter of Hadīth as can be gauged by scrutinising the methodology of Hamza al-Sahmi in his Tā'rikh Jurjān.

A narration within Tā'rikh Jurjān indicates that Hamza al-Sahmi's methodology is to take from reliable narrators. This may be evaluated by reading the following narration under the biography of Hūd Ibn ʿAbdillāh al-Anmāṭī from Tā'rikh Jurjān:[11]

976- هود بْن عَبْد اللَّهِ الأنماطي جُرْجَانِي وجدت فِي كِتَاب عمي أسهم بْن إِبْرَاهِيم السهمي حَدَّثَنَا أَبُو الْعَبَّاس بْن مملك حَدَّثَنِي هود بْن عَبْد اللَّهِ الأنماطي حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ وليس بالمديني عَنِ الأصمعي عَنْ قَيْس بْن حَكِيم قَالَ: قُلْت لعبد الْمَلِك بْن مَرْوَان: يا أمِير الْمُؤْمِنِينَ مَا العقل؟ قَالَ:حسن الرفق وترك العجلة وأن لا يحقر المرء كلما ولج سمعه حَتَّى يصححه وأن لا يحدث الرجل إلا عَنْ ثقة

Translation:

Hūd Ibn ʿAbdillāh al-Anmāṭī is Jurjānī. I found in my uncle's book: [from] Asham Ibn Ibrāhīm al-Sahmi; [he said:] Abū 'l-ʿAbbās Ibn Mamlik related to us;

[9] 6/377-378

[10] 10/440

[11] P. 442 (Da'iratul Ma'arif edition)

he said: Hūd Ibn ʿAbdillāh al-Anmāṭī related to me; he said: ʿAlī Ibn ʿAbdillāh – not al-Madīnī – related to me, from al-Aṣmaʿī, from Qays Ibn Ḥakīm; he said: "I asked ʿAbd al-Malik Ibn Marwān, "O Commander of the Believers, what is intelligence?" He answered, "Friendliness; avoiding haste; that a person does not degrade everything that enters his ears, to the extent that he deems it correct; and that a man narrates only from a reliable (thiqa) narrator."

Since Hamza al-Sahmi declared his teacher Abūl Hasan Ali Ibn Muhammad Ibn Ahmed al-Qasri to be al-Shaykh al-Salih (a good Shaykh), then he is likely to have made tawthiq (accreditation) on him, and as the above narration indicates the need to take from reliable narrators on a direct basis at least.

Abdur Rahman Ibn Abdul Mu'min (d. 309 AH)

2) **Abdur Rahman Ibn Abdul Mu'min** is the second narrator presented by Hamza al-Sahmi. He has been mentioned by Hamza al-Sahmi in *Tā'rikh Jurjān* (no. 415) as follows:

415– أَبُو مُحَمَّد عَبْد الرَّحْمَنِ بْن عَبْد المؤمن بْن خالد بْن يزيد بْن عَبْد اللَّهِ بْن المهلب بْن عيينة بْن المهلب بْن أَبِي صفرة واسمه ظالم بْن سراق بْن صبح بْن كندي بْن عمرو بْن عدي بْن وائل بْن الحارث بْن العتيك بْن أسد بْن عمران بْن عمرو بْن حارثة بْن امرئ القيس بْن ثعلبة بْن مازن.

سمعت أبا بَكْر الإِسْمَاعِيلِي يَقُول عَبْد الرَّحْمَنِ بْن عَبْد الْمُؤْمِنِ صدوق ثبت يعرف الْحَدِيث رَوَى عَنْ عِيسَى بْن مُحَمَّد السلمي ومحمد بْن زنبور وجماعة رَوَى عَنْهُ أَبُو بكر الإسماعيلي وأبو أَحْمَد بْن عَدِي وابن أَبِي عِمْرَان وأبو الْحَسَن القصري الْجُرْجَانِي وابن حمدان المشتوتي مَات رحمه اللَّه فِي سَنَة تسع وثلاثمائة المحرم يَوْم الخميس ودفن يَوْم الجمعة قبره فِي مقابر سليمان اباذ.

Within this biography, al-Sahmi mentioned that he heard the well-known Hadīth expert known as al-Hāfiz Abū Bakr al-Ismā'ili (b. 277 AH - d. 371 AH) state

that Abdur Rahman Ibn Abdul Mu'min was not only acquainted with Hadīth but crucially he was: **صدوق ثبت** – Saduq thabt: "Truthful and firmly established" as a reliable narrator of Hadīth.

The biography also mentioned that Abū l Hasan al-Qasri (the narrator discussed previously) also narrated from Abdar Rahman Ibn Abdul Mu'min. Note also that Abū Bakr al-Ismā'ili also mentioned the same about his teacher Abdar Rahman Ibn Abdul Mu'min in his *Mu'jam Asāmi Shuyukh Abi Bakr al Ismā'ili.*[12] Al-Sahmi mentioned that Abdar Rahman Ibn Abdul Mu'min died in the year 309 AH.

Al-Sahmi also narrated from his grandfather as follows as part of a chain of transmission (sanad) where his grandfather declared Abdur Rahman to be a good Shaykh (al-Shaykh al-Salih), which was shown earlier to be a form of tawthiq (accreditation) on this narrator. Here is the chain in Tā'rikh Jurjān[13] of Hamza al-Sahmi:

قرأت فِي كِتَاب جدي إبراهيم بْن مُوسَى السهمي قَالَ أَخْبَرَنَا أَبُو مُحَمَّد عَبْد الرَّحْمَنِ بْن عَبْد المؤمن الشيخ الصالح

Meaning:

"I read in a book of my grandfathers, Ibrāhim Ibn Musa al-Sahmi, who said: Abū Muhammad Abdur Rahman Ibn Abdul Mu'min – al-Shaykh al-Salih (the good Shaykh) – informed us…"

Al-Hāfiz Shamsud-Din al-Dhahabi (d. 748 AH) mentioned in his *Tā'rikh al-Islam*[14] that Ibn Mākula (d. 475 AH) had declared Abdur Rahman Ibn Abdul Mu'min to be not only acquainted with Hadīth but crucially he was Thiqa (trustworthy) as a Hadīth narrator, and that Abū l Hasan al-Qasri (the previous narrator) took from him, and Abdur Rahman Ibn Abdul Mu'min also took from

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[12] 2/705, no. 328

[13] See under no. 14 (p. 28 of the Da'iratul Ma'arif edition or p. 69 of the A'lam al-Kutub edition)

[14] 7/146, (Bashhar Awwad Ma'ruf edition)

Muhammad Ibn Humayd al-Rāzi (who is the next narrator in the chain presented above going back to Jābir Ibn Abdullah).

Indeed, Ibn Mākula's grading is found in his *al-Ikmal fi Raf'il Irtiyab.*[15] Al-Dhahabi mentioned his biography also in his *Siyar A'lam an-Nubala*[16] where he mentioned Ibn Mākula's grading again, and mentioned his own personal praise on Abdur Rahman Ibn Abdul Mu'min by saying he was: الإِمَامُ، الحَافِظُ المُفِيْدُ الثَّبْتُ - al-Imam al-Hāfiz al-Mufīd al-Thabt: *"The Imam, the Hāfiz (of Hadīth), the beneficial, firmly established."*

Hence, Abdur Rahman Ibn Abdul Mu'min is also a reliable narrator of Hadīth.

Muhammad Ibn Humayd al-Rāzi (d. 248 AH)

3) **Muhammad Ibn Humayd al-Rāzi** is the third narrator in the chain of transmission presented by Hamza al-Sahmi in his *Tā'rikh Jurjān.* He is also found in the chain of transmission presented by al-Hāfiz Abū Tāhir al-Silafi in his *al-Mashyakha al-Baghdādiyya.* There is a difference of opinion on his veracity as a narrator of Hadīths, and his background status as a narrator of Hadīth will be furnished below in greater detail, but for now it is worth pointing out that he was known to be a Hāfiz of Hadīth[17] (preserver of Hadīth who had memorised and transmitted thousands of Ahadīth), who had some very prominent students, and a lot of discussion has been mentioned about his veracity as a narrator of Hadīth.

Umar Ibn Hārūn (d. 194 AH)

[15] 6/127

[16] 14/222-223, (Shu'ayb Arna'ut edition)

[17] He was listed as being a Hāfiz in the Tadhkiratul Huffāz (2/490, no. 506) of al-Hāfiz al-Dhahabi (d. 748 AH)

4) **Umar Ibn Hārūn** is the fourth narrator in the chain of transmission presented by Hamza al-Sahmi in his *Tā'rikh Jurjān*. He too was listed as being a Hāfiz of Hadīth by al-Hāfiz al-Dhahabi in his *Tadhkiratul Huffāz*[18] as follows:

عمر بن هارون الحافظ الإمام المكثر عالم خراسان أبو حفص الثقفي مولاهم البلخي: من أوعية العلم على ضعف فيه

Al-Dhahabi mentioned Umar Ibn Hārūn in the opening lines of his entry in the named work by saying:

"Umar Ibn Hārun, the Hāfiz, the Imam, the Abundant (narrator of Hadīths), scholar of Khurasan, Abū Hafs al-Thaqafi, their Master, al-Balkhi, from the vessels of knowledge with weakness in him."

He also said in the same work:[19]

قلت لا ريب في ضعفه. وكان إماما حافظا في حروف القراءات. مات سنة أربع وتسعين ومائة.

Meaning: *"I say: There is no doubt in his weakness. He was an Imam and Hāfiz in the letters of recitations. He died in the year 194 AH."*

These lines from al-Dhahabi are significant in the fact that despite Umar Ibn Hārūn al-Balkhi being a Hāfiz of Hadīth, he was a weak (da'eef) narrator in terms of Hadīth transmission in general. Most of the earlier authorities in Hadīth who were noted experts in jarh (disparagement) and ta'dil (praising) of the narrators had also weakened Umar Ibn Hārūn with varying expressions.

In the *Tahdhib al-Kamal fi Asma al-Rijal*[20] of al-Hāfiz Jamalud-Din al-Mizzi[21] (d. 742 AH) there is a relatively lengthy biography of Umar Ibn Hārūn. Al-Mizzi's

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[18] 1/340, no. 323 (Da'iratul Ma'arif al-Uthmaniyya edition)

[19] Tadhkiratul Huffāz (1/341, no. 323)

[20] See 21/520-531 with editing by Dr. Bashhar Awwad Ma'ruf

work was later summarised and augmented by the Hadīth master of his age, namely, the Amirul Mu'minin fil Hadīth (Leader of the Believers in Hadīth Mastership), al-Hāfiz Ibn Hajar al-Asqalani (d. 852 AH) in his *Tahdhib al-Tahdhib.*

In the *Tahdhib al-Kamal* [22] of al-Mizzi it has been mentioned that amongst those who took Hadīth from Umar Ibn Hārūn was Muhammad Ibn Humayd al-Rāzi who is the third narrator in the narration being analysed from Hamza al-Sahmi's Tā'rikh Jurjān. Likewise, the earlier authority on Hadīth known as al-Khatib al-Baghdādi has also mentioned in his Tā'rikh Baghdad[23] that Muhammad Ibn Humayd al-Rāzi took from Umar Ibn Hārun. Hence, there is connectivity and no missing link between Muhammad Ibn Humayd al-Rāzi narrating from Umar Ibn Hārūn.

For brevities sake it is worth mentioning that in the *Tahdhib al-Tahdhib* of al-Hāfiz Ibn Hajar under the entry for Umar Ibn Hārūn as part of the discourse the following early scholars of Hadīth had weakened Umar Ibn Hārūn in some way:

1) Ibn Sa'd
2) Abdur Rahman Ibn Mahdi[24]
3) Abū Dāwūd
4) Ali Ibn al Madīni
5) Abū Zur'a
6) Al-Jawzajāni

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[21] He was the greatest scholar of Hadīth in Syria in his time and the above named al-Dhahabi was one of his most prominent students. He belonged to the Shafi'i school of jurisprudence (Madhhab), and was a type of Ash'ari in terms of his creedal (aqida) leanings

[22] 21/522

[23] 13/15, no. 5852 (Bashhar Awwad Ma'ruf edition)

[24] There is also praise attributed to Ibn Mahdi. Ibn Hibban said in his *Kitab al-Majruhin min al-Muhaddithin* (2/63): **وَكَانَ بن مهْدي حسن الرَّأْي فِيهِ** – Meaning: *"And Ibn Mahdi had good opinion for him."*

7) Al-Nasa'i
8) Salih Ibn Muhammad
9) Abū Ali al-Hāfiz
10) Al- Sāji
11) Al-Ijli
12) Al-Dāraqutni
13) Abū Nu'aym
14) Ibn Hibban
15) Yahya Ibn Maʿīn

There were other scholars who likewise disparaged him, and very few had praised him. This will be elucidated further below.

Of the later scholars of Hadīth after the fourth century of Islam who had left some form of grading on the status of Umar Ibn Hārun were the following authorities:

1) Imam al-Bayhaqi (d. 463 AH) said in *al-Sunan al-Kabir* [25]:

وَهُوَ ضَعِيفٌ

Meaning: "He is da'eef (weak)."

The same point was also made by al-Bayhaqi in his *al-Khilafiyyat* [26]

2) Al-Hāfiz Ibn Tāhir al-Maqdisi (d. 507 AH) has graded Umar Ibn Hārun to be ضَعِيفٌ - "Weak" – in his *Dhakiratul Huffāz* [27]

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[25] 6/181, no. 11602 (Darul Kutub Ilmiyya edition)

[26] See the Mukhtasar Khilafiyyat al-Bayhaqi (2/123) by Imam Ahmed Ibn Farah al-Ishbili al-Shafi'i (d. 699 AH)

[27] 2/825, no. 1617

3) Al-Hāfiz Abūl Faraj Ibn al-Jawzi (d. 597 AH) listed him amongst the weak narrators in his *al-Du'afa wal Matrukin* [28]

4) Imam Ibn al- Qattān al-Fāsi (d. 628 AH) in his *Bayan al-Wahm wal Ieham fi Kitab al-Ahkam* [29] has mentioned that Imam Abdal Haqq al-Ishbili (d. 581 AH) considered Umar Ibn Hārun to be da'eef (weak). The same was mentioned by al-Hāfiz Alaud-Din al-Mughulta'i (d. 762 AH) from Abdal Haqq in his Sharh on Sunan Ibn Majah known *as al-I'lam bi-Sunnatihi alayhis salatu was salam* [30]

5) Al-Hāfiz Abdul Azīm al-Mundhiri (d. 656 AH) mentioned the following in his *al-Targhib wal Tarhib:*[31]

– رَوَاهُ أَحْمد عَن شَيْخه عمر بن هَارُون وَفِيه خلاف

"Ahmed (Ibn Hanbal) related it from his Shaykh Umar Ibn Hārun and there is difference with regard to him."

6) Al-Hāfiz Shamsud-Din al-Dhahabi (d. 748 AH) has made remarks in a number of his works. See the earlier quotes from his Tadhkiratul Huffaz.

In his *Diwan al-Du'afa,*[32] he said about Umar Ibn Hārun:

تركوه – "He was abandoned"

In his *Tanqih al-Tahqiq*[33] he said Umar Ibn Hārun was

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[28] 2/218, no. 2514

[29] 2/599

[30] P. 1249 (Maktaba Nizar Mustafa al-Bāz edition)

[31] 3/368, no. 4459

[32] 1/298, no. 3118

مَتْرُوك – "Abandoned"

In his *al-Kāshif*[34] he said about Umar Ibn Hārun:

واه اتهمه بعضهم– "Flimsy and accused by some of them"

7) Al-Hāfiz Imadud-Din Ibn Kathir (d. 774 AH) said in his well known *Tafsir Ibn Kathir*:[35]

– عمر بن هارون البلخي ، وفيه ضعف

"Umar Ibn Hārun al-Balkhi, and in him is weakness"

8) Al-Hāfiz Ibn Rajab al-Hanbali (d. 795 AH) said in his *Fath al-Bari*[36] about Umar Ibn Hārun:

عمر بن هارون، ضعيف – "Umar Ibn Hārun, weak (da'eef)"

9) Al-Hāfiz Sirajud-Din Ibn al-Mulaqqin (d. 804 AH) said in his *al-Badr al-Munir*[37] about Umar Ibn Hārun:

وَهُوَ ضَعِيف - "And he is weak"

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[33] 1/145

[34] No. 4118

[35] 1/178 under the Tafsir of Sura Fātiha

[36] 2/112

[37] 9/96

10) Al-Hāfiz Nurud-Din al-Haythami (d. 807 AH) has left his personal gradings on Umar Ibn Hārun in various parts of his *Majma al-Zawa'id wa Manba al-Fawa'id*. Here follows some examples:

a)

رَوَاهُ أَحْمَدُ عَنْ شَيْخِهِ عُمَرَ بْنِ هَارُونَ، وَقَدْ وَثَّقَهُ قُتَيْبَةُ وَغَيْرُهُ، وَضَعَّفَهُ ابْنُ مَعِينٍ وَغَيْرُهُ

Meaning:

"Ahmed (Ibn Hanbal) related it from his Shaykh Umar Ibn Hārun, and he was declared trustworthy by Qutayba and others, and Ibn Ma'īn and others weakened him." [38]

b)

وَفِيهِ عُمَرُ بْنُ هَارُونَ، وَقَدْ ضَعَّفَهُ أَكْثَرُ النَّاسِ، وَوَثَّقَهُ قُتَيْبَةُ وَغَيْرُهُ.

Meaning:

"And in it (the chain of transmission) is Umar Ibn Hārun, and most of the people (of Hadīth) weakened him, and Qutayba and others declared him trustworthy." [39]

c)

وَفِيهِ عُمَرُ بْنُ هَارُونَ الْبَلْخِيُّ وَالْغَالِبُ عَلَيْهِ الضَّعْفُ، وَأَثْنَى عَلَيْهِ ابْنُ مَهْدِيٍّ وَغَيْرُهُ، وَلَكِنْ ضَعَّفَهُ جَمَاعَةٌ كَثِيرَةٌ وَاللَّهُ أَعْلَمُ

Meaning:

[38] Majma al-Zawa'id (1/142, no. 612)

[39] Majma al-Zawa'id (1/273, no. 1478)

"And in it (the chain) is Umar Ibn Hārun al-Balkhi, and the predominant view on him is that he has weakness and Ibn Mahdi and others praised him, but he was weakened by many of the group (of Hadīth scholars) and Allah knows best." [40]

d)

وَفِيهِ عُمَرُ بْنُ هَارُونَ، وَهُوَ ضَعِيفٌ

Meaning:

"And in it (the chain) is Umar Ibn Hārun, and he is weak." [41]

e)

وَفِيهِ عُمَرُ بْنُ هَارُونَ، وَهُوَ ضَعِيفٌ وَقَدْ وُثِّقَ

Meaning:

*"And in it (the chain) is Umar Ibn Hārun, and he is weak but **dependable**."* [42]

The last portions of al-Haythami's words indicate that Umar Ibn Hārun's narrations may be acceptable if strengthened by other supporting narrations.

11) Al-Hāfiz Ahmed al-Busayri (d. 840 AH) mentioned in his *Ithaf al-Khiyara*[43]:

رَوَاهُ أَبُو يَعْلَى بِسَنَدٍ ضَعِيفٍ، لِضَعْفِ عُمَرَ بْنِ هَارُونَ.

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[40] Majma al Zawa'id (2/198, no. 3203

[41] Majma al-Zawa'id (3/63, no. 4335). The same grading was mentioned by al-Haythami in his Majma al-Zawa'id on 5/138, no. 8623 and 8/98, no. 13170

[42] Majma al-Zawa'id (9/273, no. 15497)

[43] 3/187, no. 2516 (Dar al-Watn edition)

Meaning:

"Abū Ya'la related it with a chain of transmission that is weak due to the weakness of Umar Ibn Hārun."

Also, in his *Misbah al-Zujajah fi Zawa'id Ibn Majah*[44] he said:

عمر بن هَارُون الْبَلْخِي وَهُوَ ضَعِيف

Meaning:

"Umar Ibn Hārun al-Balkhi, he is weak."

12) Al-Hāfiz Ibn Hajar al-Asqalani (d. 852 AH) has left some gradings in his various works. In his *Taqrib al-Tahdhib*[45] he said that Umar Ibn Hārun was:

متروك وكان حافظا

Meaning: *"Abandoned and he was a Hāfiẓ (of Hadīth."*

In his *Talkhis al-Habir,*[46] he said:

وهو من رواية عمر بن هارون، وهو ضعيف

Meaning:

"And it is from the narration of Umar Ibn Hārun, and he is weak."

Imam Muhammad Ibn Allan al-Siddiqi (d. 1057 AH) in his *Futuhat al-Rabbaniyya*[47] quoted Ibn Hajar as saying about Umar Ibn Hārun:

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[44] 2/85, no. 644

[45] No. 4979

[46] 6/3034, no. 6425 (Adwa al Salaf edition)

وعمر بن هارون ضعيف – "Umar Ibn Hārun is weak"

13) Al-Hāfiz Qasim Ibn Qutlubugha (d. 879 AH) mentioned the following point about Umar Ibn Hārun in his *al-Thiqāt mim man lam yaq'a fil Kutub al-Sitta*[48]

فإنه ضعيف - "For he is weak."

14) Imam Muhammad Ibn Abd al-Baqi al-Zarqani (d. 1122 AH) said in his *Sharh on al-Mawahib al-Laduniyya*[49] of Imam al-Qastallani:

عمر بن هارون البلخي، وفيه ضعف

Meaning:

"Umar Ibn Hārun al Balkhi, and in him is weakness."

Of those who made a severe form of criticism (jarh) against Umar Ibn Hārūn was **Imam Abū Zakariyya Yahya Ibn Ma'īn** (d. 233 AH), who was a great Hadīth master and one of the most high-ranking experts on grading the narrators of Hadīth in his age. He was noted to be somewhat strict and severe (shadīd) in his gradings of narrators in comparison to other experts of jarh (criticism) and ta'dil (praise) of narrators of Hadīth.

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[47] 4/235. This is likely to have been taken by ibn Allan from Ibn Hajar's Natāij al-Afkār which has been partially printed

[48] 2/101, no. 817

[49] 10/313 (Darul Kutub Ilmiyya edition)

Various gradings have been recorded from Yahya Ibn Ma'īn on the status of Umar Ibn Hārūn, so it is worth observing what has been ascribed back to him. Here are some examples from various students of Ibn Ma'īn:

a) In the *Tā'rikh Ibn Ma'īn* (no. 4757) as transmitted by al-Douri:

قال الدُّوري: سمعتُ يَحيَى بن مَعين، يقول: عُمَر بن هارون البَلخي، ليسَ بشيءٍ.

Meaning:

"Al-Douri said he heard Yahya Ibn Ma'īn say: 'Umar Ibn Hārūn al-Balkhi, he is nothing (laysa bi-shayin)."

The expression laysa bi shayin is not a form of severe Jarh (disparagement) to Ibn Ma'īn but it means that according to Ibn Ma'īn the narrator had few narrations to transmit. This is not the case with Umar Ibn Hārūn as he was a Hāfiz of Hadīth who did transmit a lot also.

This was clarified by Ibn al- Qattān al-Fāsi (d. 628 AH) in his *Bayan al-Wahm wal Ieham fi Kitab al-Ahkam*[50] with regard to Ibn Ma'īn's statement: "'He is nothing', is that his transmission (of narrations) are very few."

b) In the work known as *Min Kalam Abi Zakariyya Yahya Ibn Ma'īn fi al Rijal* [51]as transmitted by Ibn Tahman it was recorded that Ibn Ma'īn said:

عُمَر بن هارون، ليس بثِقَةٍ

Meaning: *"Umar Ibn Hārūn: not trustworthy"*

c) In the *Tā'rikh Ibn Ma'īn* (p. 54) as transmitted by Ibn Muhriz it was recorded that Ibn Ma'īn said:

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[50] 5/377; See also *Fath al-Mugith* (2/127) of al-Hafiz al-Sakhawi (d. 902 AH) and *Fayd al-Qadīr* (5/118) of Allama Abdur Ra'uf al-Munāwi (d. 1031 AH)

[51] no. 141

ليس هو ثقة

Meaning: *"He is not trustworthy."*

d) In *Kitab al-Jarh wa al-Ta'dil* (6/141) of Ibn Abi Ḥātim al-Rāzi a report from Ali Ibn al-Hussain Ibn al-Junayd mentioned him saying:

سمعت يحيى بن معين يقول عمر بن هارون كذاب قدم مكة وقد مات جعفر بن محمد فحدث عنه

Meaning:

"I heard Yahya Ibn Ma'īn say that Umar Ibn Hārūn is a liar. He reached Makka[52] *and Ja'far Ibn Muhammad died and he (claimed to have) related from him"*

This severe Jarh (disparagement) from Ibn Ma'īn was not taken to mean that Umar Ibn Hārūn was agreed upon to be totally weak and rejected as shall be seen below from the verdicts of those as great as him, like the famous Imam al-Bukhārī. The position of al-Bukhārī shown below is an unequivocal proof that Ibn Maʿīn's severe disparagement on Umar Ibn Hārun was not acceptable to him at least.

Imam Ahmed Ibn Hanbal (d. 241 AH) was a close counterpart of Ibn Maʿīn's and he was one of those who narrated from Umar Ibn Hārūn.

Ibn Hanbal related directly from Umar Ibn Hārūn in his famous Musnad.[53] Abū Bakr al-Marrudhi (d. 275 AH) reported in his recension of Ibn Hanbal's *al-'Ilal wa ma'rifa al-rijal*[54] the following from Ibn Hanbal with regard to Umar Ibn Hārun:

كتبت عنه حديثًا كثيرًا

[52] *In Kitab al-Majruhin min al-Muhaddithin* (2/63) of Ibn Hibban (d. 354 AH) it stated Madīna instead of Makka

[53] See no. 17785 and 18119 (A'lam al-Kutub edition) or see 29/183, no. 17635 and 29/474, no. 17955 of the Mu'assasa al-Risala edition

[54] P. 49

Meaning: *"I wrote from him many Hadīths."*

It is also mentioned that Imam Ahmed Ibn Hanbal reported from teachers who were known to be trustworthy (thiqa) or acceptable (maqbul). Al-Hāfiz Ibn Hajar al-Asqalani mentioned in his Tahdhib al-Tahdhib:[55]

أحمد وعلي بن المديني لا يرويان إلا عن مقبول

Meaning: *"Ahmed (Ibn Hanbal) and Ali Ibn al-Madīni would not narrate except from the acceptable (maqbul)."*

Al-Hāfiz al-Haythami (d. 807 AH) mentioned in his *Majma al-Zawa'id*[56] with regard to Thābit Ibn al Walīd:

وَقَدْ رَوَى عَنْهُ أَحْمَدُ، وَشُيُوخُهُ ثِقَاتٌ

Meaning: *"Ahmed narrated from him, and his Shaykhs (teachers) were trustworthy (narrators)."*

Al-Khatib al-Baghdādi narrated with his chain of transmission the following from Ahmed Ibn Sayyar (al-Marrudhi) in his Tā'rikh Baghdad:[57]

وكان أَبُو رجاء يعني : قتيبة، يطريه، ويوثقه

Meaning: *"And Abū Raja, I mean: Qutayba would praise him and declare him trustworthy."*

Al-Khatib al-Baghdādi also narrated with his chain of transmission the following from Abū Āsim:

كان عُمَر عندنا أحسن أخذا للحديث من ابن المبارك

[55] 9/114

[56] 1/199, no. 971

[57] 13/17, no. 5852

Meaning: *"Umar in our view was the best (ahsan) in taking Hadīth from Ibn al-Mubarak."*

Of the earlier generations of Hadīth scholars who have narrated via the route of Umar Ibn Hārūn in books which were compiled with the intent of recording what they considered authentic (Sahih) narrations according to their own criterion, it is noted that the following authors also narrated Hadīths coming through the route of Umar Ibn Hārūn:

1) Ibn Khuzayma[58] in his Sahih[59]
2) Al-Hākim in his Mustadrak[60] via the route of ibn Khuzayma

The fact that Ibn Khuzayma and al-Hākim have recorded some narrations via Umar Ibn Hārūn indicates that he was a type of maqbul (acceptable) narrator to them.

Now, it is significant to mention what was the stance of the renowned **Imam Muhammad Ibn Ismā'il al-Bukhārī**[61] (d. 256 AH) on the status of Umar Ibn Hārūn al-Balkhi.

It has been presented above that Imam Yahya Ibn Ma'īn had made various disparaging remarks on the status of Umar Ibn Hārun. Abū Ja'far Al-Uqayli (d. 322 AH) has mentioned the following going back to al-Bukhārī in his *Kitab al-Du'afa* [62] :

حدثني آدم، قال: سمعت البخاري قال: عمر بن هارون البلخي تكلم فيه يحي بن معين

[58] Al-Hafiz Ibn Hajar mentioned in his Tahdhib al-Tahdhib (5/291, no. 493) that Ibn Khuzayma would include in his work of Hadīth known as Sahih Ibn Khuzayma narrations from those he considered to be trustworthy to himself

[59] no. 493

[60] 1/232, no. 848

[61] He authored the famous work known as Sahih al-Bukhari

[62] 3/58, no. 1195 (Dar al-Ta'sil edition)

"Adam transmitted to me by saying: I heard al-Bukhārī say: Umar Ibn Hārun al Balkhi has been (negatively) spoken of by Yahya Ibn Maʿīn."

The natural question that arises is what was the personal stance of al-Bukhārī on the rank of Umar Ibn Hārun as a veritable narrator of Hadīth.

Imam Abū Isa al-Tirmidhi (d. 279 AH) was one of the close students of Imam al-Bukhārī. In the Jami of al-Tirmidhi, there is the following narration with al-Bukhārī's verdict on Umar Ibn Hārun al-Balkhi:

2762– حَدَّثَنَا هَنَّادٌ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ هَارُونَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا.

هَذَا حَدِيثٌ غَرِيبٌ.

وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ، يَقُولُ: عُمَرُ بْنُ هَارُونَ مُقَارِبُ الحَدِيثِ لاَ أَعْرِفُ لَهُ حَدِيثًا لَيْسَ لَهُ أَصْلٌ، أَوْ قَالَ، يَنْفَرِدُ بِهِ، إِلاَّ هَذَا الحَدِيثَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا، لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ عُمَرَ بْنِ هَارُونَ، وَرَأَيْتُهُ حَسَنَ الرَّأْيِ فِي عُمَرَ.

وَسَمِعْتُ قُتَيْبَةَ، يَقُولُ: عُمَرُ بْنُ هَارُونَ كَانَ صَاحِبَ حَدِيثٍ، وَكَانَ يَقُولُ: الإِيمَانُ قَوْلٌ وَعَمَلٌ. سَمِعْتُ قُتَيْبَةَ، قَالَ: حَدَّثَنَا وَكِيعُ بْنُ الجَرَّاحِ، عَنْ رَجُلٍ، عَنْ ثَوْرِ بْنِ يَزِيدَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصَبَ الْمَنْجَنِيقَ عَلَى أَهْلِ الطَّائِفِ قَالَ قُتَيْبَةُ: قُلْتُ لِوَكِيعٍ: مَنْ هَذَا؟ قَالَ: صَاحِبُكُمْ عُمَرُ بْنُ هَارُونَ.

Translation:

Hannād transmitted to us by saying: Umar Ibn Hārun transmitted to us from Usama Ibn Zayd from Amr Ibn Shu'ayb from his father (who related from) from his grandfather, that the *Prophet ﷺ would take (hair by cutting) from his beard, from its breadth and length.*

(Al-Tirmidhi said): "This Hadīth is gharib (strange). I heard **Muhammad Ibn Ismā'il (al-Bukhārī**) say: ***'Umar Ibn Hārun is Muqāribul Hadīth. I do not know of a Hadīth of his that has no origin, or he said, which he is alone in (narrating) except this Hadīth:*** *'The Prophet ﷺ would take (hair by cutting) from his beard, from its breadth and length.'*

And we do not know of it except from the Hadīth of Umar Ibn Hārun, and I saw that he (al-Bukhārī) had a good opinion (hasan al-ra'i) for Umar (Ibn Hārun).

And I heard Qutayba saying: 'Umar Ibn Hārun was a person of Hadīth, and he would say: Faith (Iman) is saying (qawl) and action (amal).' I heard Qutayba say: 'Waki Ibn al Jarrah transmitted to us from a man, from Thawr Ibn Yazid that the Prophet ﷺ raised a catapult against the people of (the town known as) Ta'if.'

Qutayba said: I said to Waki: 'Who is this (person)? He said: Your companion Umar Ibn Hārun."'

Three significant points that have been mentioned from Imam al-Bukhārī from the above statement of Imam al-Tirmidhi are as follows:

- i) Umar Ibn Hārun was Muqāribul Hadīth
- ii) He had a good opinion about Umar Ibn Hārun
- iii) That al-Bukhārī knew that Umar Ibn Hārun's Hadīths all have an origin except the one about the trimming of the beard as recorded by al-Tirmidhi (and others)

The meaning of Muqāribul Hadīth has been explained by al-Hāfiz Abdul Haqq al-Ishbili (d. 581 AH) in his *al-Salah wal Tahajjud*[63] directly from Imam al-Bukhārī as follows when discussing the narrator known as Abū Zilāl:

قال البخارى : أبو ظلال مقارب الحديث ، يريد أن حديثه يقرب من حديث الثقات أى لا بأس به

Meaning: *Al-Bukhārī said: "Abū Zilāl is Muqaribul Hadīth, it is desired that his Hadīth is near to the Hadīth of the trustworthy narrators (al-Thiqāt); that is there is no problem with him."*

[63] See p. 170 of the edition by ʿAdīl Abul Mu'ati

Al-Bukhārī also declared another narrator known as Abdur Rahman Ibn Ziyād Ibn An'um al-Ifriqi to be Muqaribul Hadīth and hence strengthened his status despite others weakening him. This was also mentioned by al-Tirmidhi in his Jami[64] as follows:

الْإِفْرِيقِيُّ هُوَ ضَعِيفٌ عِنْدَ أَهْلِ الحَدِيثِ، ضَعَّفَهُ يَحْيَى بْنُ سَعِيدٍ القَطَّانُ وَغَيْرُهُ قَالَ أَحْمَدُ: لاَ أَكْتُبُ حَدِيثَ الْإِفْرِيقِيِّ.

وَرَأَيْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يُقَوِّي أَمْرَهُ، وَيَقُولُ: هُوَ مُقَارِبُ الحَدِيثِ.

Translation:

"Al-Ifriqi is weak to the People of Hadīth (Ahul-Hadīth). Yahya Ibn Sa'id al-Qattān and others weakened him. Ahmed (Ibn Hanbal) said: 'I do not write the Hadīth of al-Ifriqi.' I saw Muhammad Ibn Ismā'il (al-Bukhārī) strengthening his case (yuqawwi amrahu), and he would say: 'He is Muqāribul Hadīth.'"

Note, the point made by al-Bukhārī that only Umar Ibn Hārun narrated the Hadīth on trimming the beard from his Shaykh, Usama Ibn Zayd, is not the case. This is because al-Hāfiz Abū Ahmed Ibn ʿAdī (d. 365 AH) also mentioned this Hadīth about the beard in his *al-Kāmil fi du'afa al-rijal*[65] with his chain of transmission running back via Umar Ibn Hārun. After mentioning the text, he said:

وقد روى هذا عن أسامة غير عُمر بن هارون

Meaning: *"And indeed this has been narrated from Usama (Ibn Zayd) by other than Umar Ibn Hārun."*

The fact that Imam al-Bukhārī had a favourable stance for Umar Ibn Hārun also demonstrates that the severe disparagement made by Ibn Ma'īn and others was not taken on board by al-Bukhārī. It has been shown above that; al-Bukhārī

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[64]Chapter 32, no. 199

[65] 7/354, published by Maktaba al-Rushd, edited by Mazin al-Sarsawi

also knew that Ibn Ma'īn had spoken negatively about Umar Ibn Hārun as quoted from *al-Du'afa al-Uqayli.*

One can now also come to a conclusion that the vast majority of Hadīth scholars of the past have considered Umar Ibn Hārun to be weak in some way, while a few have considered him to be a type of acceptable (maqbul) narrator. The question is can Umar Ibn Hārun's narrations be strengthened to what is known as a Hasan (good) Hadīth if he is corroborated by at least one narrator who is more reliable than himself or not?

The answer is that his narration of the 20 rak'ats Hadīth going back to Jābir (ra) can be strengthened, as his own pupil known as Muhammad Ibn Humayd al-Rāzi (no. 3 in the chain found in *Tā'rikh Jurjān*) supported him independently. This is because Muhammad Ibn Humayd, who is overall a more reliable narrator than Umar Ibn Hārun, also narrated the Hadīth directly from the next narrator in the chain of transmission of *Tā'rikh Jurjān*, namely, Ibrāhim Ibn al-Mukhtār. This will be observable by looking at the next narration below from *al-Mashyakha al-Baghdādiyya* of al-Hāfiz Abū Tāhir al-Silafi.

What supports this is the point quoted earlier from al-Hāfiz Nurud-Din al-Haythami (d. 807 AH) from his *Majma al-Zawa'id:*

وَفِيهِ عُمَرُ بْنُ هَارُونَ، وَهُوَ ضَعِيفٌ وَقَدْ وُثِّقَ

Meaning:

"And in it (the chain) is Umar Ibn Hārun, and he is weak but dependable."[66]

The last portions of al-Haythami's words indicate that Umar Ibn Hārun's narrations may be acceptable if strengthened by other supporting narrations.

[66] Majma al-Zawa'id (9/273, no. 15497)

What fortifies the case for elevating the strength of Umar Ibn Hārun's narration in Tā'rikh Jurjān is the point made by Imam al-Bukhārī as quoted above from al-Tirmidhi:

"I do not know of a Hadīth of his that has no origin, or he said, which he is alone in (narrating) except this Hadīth: 'The Prophet ﷺ would take (hair by cutting) from his beard, from its breadth and length.'"

Which means that al-Bukhārī after inspecting the totality of the narrations that he knew as being transmitted by Umar Ibn Hārun, had noticed that all of Umar's narrations besides the one on trimming the beard all had an origin from other contemporary narrators from the time of Umar Ibn Hārun or before him. This being the case as will become apparent from al-Silafi's narration below, and the independent supporting narration going back to the Sahabi, Abdullah Ibn Abbās (ra).

Moving on, as for the next three narrators going back to Jābir Ibn Abdullah (ra) in the chain of transmission from Tā'rikh Jurjān, they were the following:

5) **Ibrāhim Ibn al-Hannāz**[67]
6) **Abdur Rahman**[68] **and**
7) **Abdul Malik Ibn Atik**

All three of them were also found in the chain of transmission presented by al-Hāfiz Abū Tāhir al-Silafi that shall be presented as the second Hadīth in this work now.

Hence, there are actually seven narrators between Hamza Ibn Yusuf al-Sahmi and the Sahabi, Jābir Ibn Abdullah (ra). For now it is worth mentioning that the chain of transmission presented from the Tā'rikh Jurjān is technically weak

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[67] The name of the narrator is actually Ibrāhim Ibn al-Mukhtār as the editor of Tā'rikh Jurjān mentioned in the footnote (no. 1 under no. 556). This is confirmed by examining the chain of transmission presented by al-Hāfiz Abu Tahir al-Silafi that shall be presented as the second Hadīth in this work

[68] Who is known as Abdur Rahman Ibn Atā as can be deciphered from the sanad (chain of transmission) presented by al-Hafiz Abu Tahir al-Silafi in al-Mashyakha al-Baghdādiyya (see narration no. 2 in this treatise)

(da'eef) due to the overall weakness of Umar Ibn Hārun. Umar Ibn Hārun's wording does have an independent origin as indicated by the words of Imam al-Bukhārī above, and hence, his narration may be strengthened by a route not containing his presence as shall become apparent in the ensuing narration below.

2) THE NARRATION OF JĀBIR IBN ABDULLAH (RA) IN AL-MASHYAKHA AL-BAGHDĀDIYYA OF AL-HĀFIZ ABŪ TĀHIR AL-SILAFI (B. 475 AH - D. 576 AH)

The work known as *al-Mashyakha al-Baghdādiyya* [69] was a collection of the Hadīths received by al-Hāfiz Abū Tāhir al-Silafi from his teachers (Mashayikh) in Baghdād, Iraq. It was compiled in 35 parts according to Ibn al-Mufaddal,[70]and it is also known as *Mu'jam Shuyukh Baghdād* according to al-Dhahabi in his *Tā'rikh al-Islam*.[71]An early manuscript of this work is currently located in the Escorial Library in Spain.

According to the manuscript catalogue known as Les Manuscrits arabes de l' Escurial[72]the copy held in the Escorial library was dated 594 AH (1198 CE), but this seems to be a typographical error. The last page of this specific manuscript

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[69] Besides the Escorial manuscript there are incomplete portions of this work in Istanbul (Maktaba Fateh Millet, Faydullah Effendi collection, ms. 532 in 73 folios containing only parts 1-12) and Damascus (Maktaba al-Asad, Zahiriyya collection, no. 3747, Majmu 10, which has parts 11 and 12 only)

[70] As quoted by al-Hafiz al-Dhahabi (d. 748 AH) in his Tadhkiratul Huffāz (4/65, Darul Kutub Ilmiyya edition, or see p. 1300 of the 3rd revised edition published in 1958 by Da'iratul Ma'arif al-Uthmaniyya, Hyderabad, India). Al-Dhahabi mentioned it was in 35 parts also in his Siyar A'lam an-Nubala (21/21, Mu'assasa al-Risāla edition). Ibn al-Mufaddal appears to be Ali Ibn al-Mufaddal al-Hafiz (see Siyar A'lam an Nubala, 21/17-18, of al-Dhahabi).

[71] 12/1175 (edited by Bashhar Awwad Ma'ruf)

[72] Tome III, Théologie. Géographie. Histoire / décrits d'après les notes de Hartwig Derenbourg ; revues et mises à jour par E. Lévi-Provençal by Hartwig Dernbourg (d. 1908). See vol. 3/p. 281 for details of the manuscript of al-Mashyakha al-Baghdādiyya. The manuscript number is 1783

mentioned that it was transcribed by Ibrāhim Ibn Uthmān Ibn Isa from the copy of Hammād al-Harrāni (d. 598 AH).[73] Al-Harrāni received the text with ijaza (a warrant of authorisation) from al-Silafi in the year 574 AH, which was just two years before the death of al-Silafi. The number of folios in this copy was 348.

In the opening lines of this manuscript copy the narrator known as Hammād al-Harrāni has mentioned his receiving the text by giving the full name of al-Silafi as follows:

أبو طاهر أحمد بن محمد بن أحمد بن محمد بن ابراهيم بن سلفة السلفي الأصبهاني الحافظ الفقيه الشافعي الصوفي

"Abū Tāhir Ahmed Ibn Muhammad Ibn Ahmed Ibn Muhammad Ibn Ibrāhim Ibn Silafa al-Silafi, al-Asbahāni (of Isfahan originally), al-Hāfiz (the preserver of Hadīth) al-Faqih (the jurisprudent), al-Shafi'i (follower of the Shafi'i School of law), al-Sufi[74] (follower of a specific Sufi path)"

Al-Silafi was one of the greatest preservers of Hadīth (Huffāz) in his age, and he took Hadīth with various types of warrants of authorisation (ijaza) in excess of

[73] Al-Dhahabi mentioned his biography in his Siyar A'lam an-Nubala (21/385-387) with the full name being Hammād Ibn Hibatullah Ibn Hammād Ibn al Fadl al-Harrāni. Al-Dhahabi described al-Harrāni as being: "al-Imam, al-Muhaddith (the Hadīth scholar), al-Sādīq (the truthful)." Al-Dhahabi quoted Ibn al-Najjar as saying that al-Harrāni was born in 511 AH and died in 598 AH. Al-Dhahabi mentioned that amongst his teachers was al-Silafi. Examples of his hearing from al-Silafi were mentioned by al-Dhahabi also in his Siyar A'lam an-Nubala (13/299, 19/230, 19/285, 19/446). Abu Bakr Ibn Nuqta (d. 629 AH) said that Hammād al-Harrāni was Thiqa (trustworthy) in Hadīth in his al-Taqyid li ma'rifa rawa al-Sunan wal Masānid (1/314, no. 316, Da'iratul Ma'arif al-Uthmaniyya edition)

[74] Al-Dhahabi mentioned in his Siyar A'lam an-Nubala (21/22) that al-Silafi took Tasawwuf (the Sufi path) from Shaykh Ma'mar Ibn Ahmed al-Lunbāni

600 Shaykhs[75] from numerous lands on his several journeys. As for his reliability as a narrator of Hadīth then Imam Abū Bakr Ibn Nuqta[76] (d. 629 AH) declared him to be:

وكان حافظا ثقة ضابطا متقنا

"He was a Hāfiz (of Hadīth), Thiqa (trustworthy), precise (dābit) and proficient."

Imam Abū Sa'd Abdul Karim al-Sam'ani (d. 562 AH) also declared al-Silafi to be Thiqa (trustworthy) amongst other great qualities as mentioned in his *Dhayl Tā'rikh Baghdad*.[77]

Hāfiz al-Dhahabi extolled al-Silafi with the following titles in his *Siyar A'lam an-Nubala*[78]:

الإِمَامُ، العَلاَّمَةُ، المُحَدِّثُ، الحَافِظُ، المُفْتِي، شَيْخُ الإِسْلاَمِ، شَرَف المُعَمِّرِيْنَ

"The Imam, the greatly learned, the Hadīth scholar (Muhaddith), al-Hāfiz (preserver of Hadīth), the Mufti, Shaykhul-Islam, nobility of the senior aged scholars (al-mu'ammarin)."

As for the narration from Jābir Ibn Abdullah (ra) mentioning the rak'ats of Tarāwīh, then al-Silafi mentioned it under the Juzz[79] (section) headed as follows:

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[75] See Siyar (21/21) of al-Dhahabi for his taking from over 600 Shaykhs from Isfahān alone. Al-Dhahabi also described al-Silafi as the *Musnid al-Dunya* (The one who possessed the most chains of transmission in the whole world in his age) in his al-Ibar fi khabr man ghabar (3/71)

[76] In his al-Taqyid li ma'rifa rawa al-Sunan wal Masānid (1/204, no. 199, Da'iratul Ma'arif al-Uthmaniyya edition)

[77] Quoted from al-Sam'ani by al-Dhahabi in his Siyar (21/23)

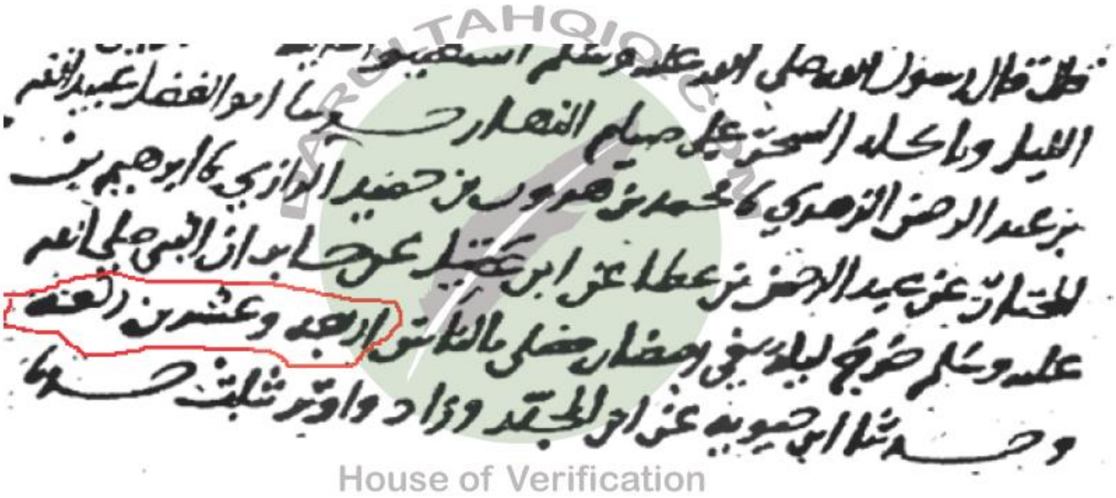
[78] 21/5

[79] Folio 118a

من حديث أبي محمد الخلال الحافظ عن شيوخه

"From the Hadīth of Abū Muhammad al-Khallal al-Hāfiz (the preserver of Hadīth) as reported from his teachers."

To work out the full chain of transmission (sanad) presented by al-Silafi one needs to first of all mention the chain of transmission for the narration from Jābir (ra). The narration was mentioned as follows in the original Escorial manuscript copy[80]:



The portion circled in red mentioned 24 rak'ats of Salah. The above (starting from the last part of the second line) has been typed up in modern script as follows:

حدثنا أبو الفضل عبيد الله بن عبد الرحمن الزهري ، نا محمد بن هارون بن حميد الرازي , نا إبراهيم بن المختار , عن عبد الرحمن بن عطاء , عن ابن عتيك , عن جابر , أن النبي صلى الله عليه وسلم «خرج ليلة في رمضان فصلى بالناس أربعة وعشرين ركعة» .

وحدثنا ابن حيويه , عن ابن المجلد , وزاد: وأوتر بثلاث

Translation:

[80] Folio 122a

"Abūl Fadl Ubaydullah Ibn Abdur Rahman al-Zuhri transmitted to us from Muhammad Ibn Hārun Ibn Humayd al-Rāzi[81] who transmitted to us from Ibrāhim Ibn al-Mukhtār from Abdur Rahman Ibn Ata from Ibn Atik from Jābir (Ibn Abdullah): **'That the Prophet ﷺ emerged at night in Ramadan and prayed with the people 24 rak'ats."**

Ibn Haywayh transmitted to us from Ibn al-Mujallad, by increasing (the above wording to): **"And three rak'ats of Witr (prayer)."**

At the beginning of the section where al-Silafi narrated what reached him from Abū Muhammad al-Khallal he gave the following sanad (chain of transmission) back to al-Khallal (which then continued onwards)

أخبرنا الشيخ الأجل أبو محمد الحسن بن عبد الملك بن محمد بن يوسف العدل , بقراءتي عليه مع جزء ضخم من صنفات الخلال في شهر رجب سنة أربع وتسعين وأربعمائة من كتاب الطهارة

أنا الشيخ الأجل أبو محمد الحسن بن محمد بن الحسن الخلال الحافظ

"The most sublime Shaykh Abū Muhammad al-Hasan Ibn Abdul Malik Ibn Muhammad Ibn Yusuf, the just one (al-Adl) informed us, by my reading upon him with a large section from the compilations of al-Khallal in the month of Rajab in the year 494 (AH), from Kitab al-Tahāra (The Book of Purification). The most sublime Shaykh Abū Muhammad al-Hasan Ibn Muhammad Ibn al-Hasan al-Khallal, the Hāfiz transmitted to us…"

Abū Muhammad al-Hasan al-Khallal heard from Abūl Fadl Ubaydullah Ibn Abdur Rahman al-Zuhri as will be proven below. One point that needs addressing is that the scribe has made some copying errors in the above chain going back to Jābir Ibn Abdullah (ra).

[81] This should actually be Muhammad Ibn Hārun – relating from – Ibn Humayd al-Razi. See the explanation provided.

In the original manuscript shown above one of the narrators was given as Muhammad Ibn Hārun Ibn Humayd al-Rāzi. This should actually be Muhammad Ibn Hārun – relating from – Ibn Humayd al-Rāzi.[82] The latter being Muhammad Ibn Humayd al-Rāzi that was also in the first chain of transmission as presented in Tā'rikh Jurjān of Hamza al-Sahmi earlier on. Muhammad Ibn Hārun is actually known as Muhammad Ibn Hārun Ibn Humayd Ibn al-Mujaddar al-Baghdādi, as will be demonstrated below.

After presenting these points the actual and fully connected chain of transmission that al-Hāfiz al-Silafi transmitted going back to the noble Sahabi, Jābir Ibn Abdullah (ra) is as follows:

أخبرنا الشيخ الأجل أبو محمد الحسن بن عبد الملك بن محمد بن يوسف العدل , بقراءتي عليه مع جزء ضخم من صنفات الخلال في شهر رجب سنة أربع وتسعين وأربعمائة من كتاب الطهارة

: أنا الشيخ الأجل أبو محمد الحسن بن محمد بن الحسن الخلال الحافظ حدثنا أبو الفضل عبيد الله بن عبد الرحمن الزهري ، نا محمد بن هارون نا ابن حميد الرازي , نا إبراهيم بن المختار , عن عبد الرحمن بن عطاء , عن ابن عتيك , عن جابر , أن النبي صلى الله عليه وسلم «خرج ليلة في رمضان فصلى بالناس أربعة وعشرين ركعة» .

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[82] The name of Muhammad Ibn Humayd al-Razi presented as Ibn Humayd al-Razi has been mentioned as such narrating from his teacher Ibrāhim Ibn al-Mukhtār in other books of Hadīth. See for example Musnad Ali Ibn al-Ja'd (p. 605, no. 1389, Maktaba al-Falah edition) as follows:

1389- حَدَّثَنَا ابْنُ حُمَيْدٍ الرَّازِيُّ ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ ، حَدَّثَنَا شُعْبَةُ ، عَنْ يُونُسَ بْنِ عُبَيْدٍ ، عَنِ الْحَسَنِ ، عَنْ مَعْقِلِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَعْطَى الْجَدَّةَ السُّدُسَ.

Other examples can be observed from Imam Muhammad Ibn Jarir al-Tabari narrating from his teacher Muhammad Ibn Humayd al-Razi with the name Ibn Humayd al-Razi in his Tahdhib al-Athar Musnad Umar (no's - 36, 99 and718)

وحدثنا ابن حيويه , عن ابن المجلد , وزاد: وأوتر بثلاث

Translation:

> **The most sublime Shaykh Abū Muhammad al-Hasan Ibn Abdul Malik Ibn Muhammad Ibn Yusuf, the just one (al-Adl) informed us, by my reading upon him with a large section from the compilations of al-Khallal in the month of Rajab in the year 494 (AH), from Kitab al-Tahāra (The Book of Purification). The most sublime Shaykh Abū Muhammad al-Hasan Ibn Muhammad Ibn al-Hasan al-Khallal, the Hāfiz, transmitted to us, Abūl Fadl Ubaydullah Ibn Abdur Rahman al-Zuhri transmitted to us from Muhammad Ibn Hārun who transmitted to us from Ibn Humayd al-Rāzi who transmitted to us from Ibrāhim Ibn al-Mukhtār, from Abdur Rahman Ibn Atā, from Ibn Atik, from Jābir (Ibn Abdullah):**
>
> **"That the Prophet ﷺ emerged at night in Ramadan and prayed with the people 24 rak'ats."**
>
> **Ibn Haywayh transmitted to us from Ibn al-Mujallad, by increasing (the above wording to): "And three rak'ats of Witr (prayer)."**

The figure of 24 rak'ats refers to four rak'ats of Isha prayer followed by twenty rak'ats of Tarāwīh, which was all prayed in congregation on those few nights that the Prophet ﷺ actually lead Tarāwīh in congregation.

Hence, there are actually eight narrators between al-Silafi and the Sahabi, Jābir Ibn Abdullah (ra). As stated earlier, four of the narrators in al-Silafi's chain of transmission are also found in the chain of transmission mentioned from Tā'rikh Jurjān of al-Sahmi earlier on. These four being:

Muhammad Ibn Humayd al-Rāzi, Ibrāhim Ibn al-Mukhtār, Abdur Rahman Ibn Atā and Ibn Atīk

A look at the sub-narrators:

Abū Muhammad al-Hasan Ibn Abdul Malik Ibn Muhammad Ibn Yusuf (d. 497 AH)

1) **Abū Muhammad al-Hasan Ibn Abdul Malik Ibn Muhammad Ibn Yusuf** (d. 497 AH) was the teacher of Abū Tāhir al-Silafi in Baghdad. The chain of transmission mentioned that al-Silafi heard from him in the year 494 AH when al-Silafi was around 19 years of age. Some scholars have also mentioned that al-Silafi was born in 472 AH[83] rather than 475 AH.[84] If he were born at the earlier date then he would have been approximately 22 years of age when he heard from Abū Muhammad al-Hasan Ibn Abdul Malik.

As for the status of this narrator then al-Silafi has described him as being al-Adl (the just one). In terms of accreditation (tawthiq) then the trustworthy Hāfiz of Hadīth known as Qasim Ibn Qutlubugha (d. 879 AH) has mentioned the following points about Abū Muhammad al-Hasan Ibn Abdul Malik Ibn Muhammad Ibn Yusuf in his work listing trustworthy narrators known as *al-Thiqāt mim man lam yaq'a fil Kutub al-Sitta*:[85]

2813 – الحسن بن عبد الملك بن محمد بن يوسف، أبو محمد بن أبي منصور.

قال: قال شُجاع الذهلي: سمع حديثاً كثيراً، وأملى في جامع القصر، وجامع المنصور، وكان صدوقاً.

[83] See al-Dhahabi's Siyar (21/37) for this date as well as the year 478 AH also

[84] His birth being in 475 AH was mentioned by al-Dhahabi in his Siyar (21/7)

[85] 3/370, no. 2813

وقال العبدري: سمعت منه الحديث، وكان سماعه صحيح ثابت، وكان ثقة إن شاء الله.

وقال السِّلَفي: قال الأنماطي ماكان يفهم شيئاً غير أنه كان خيراً وأثنى عليه

The crucial points from the above are the following points in accreditation (tawthiq) of Abū Muhammad al-Hasan Ibn Abdul Malik:

i) Shujā al-Dhuhali said he was: Saduq (truthful)
ii) Al-Abdari said he was: Thiqa (trustworthy), insha Allah
iii) Al-Silafi mentioned that al-Anmāti would praise him (athna alayhi)

Al-Dhahabi has also mentioned in his Tā'rikh al-Islam[86] that Abū Muhammad died in 497 AH and al-Silafi was one of those who narrated from him. Hence, Abū Muhammad al-Hasan Ibn Abdul Malik Ibn Muhammad Ibn Yusuf was a trustworthy narrator of Hadīth.

Abū Muhammad al-Hasan Ibn Muhammad Ibn al-Hasan al-Khallal (b. 352 AH - d. 439 AH)

2) The second narrator in the chain of transmission was the Hāfiz of Hadīth, **Abū Muhammad al-Hasan Ibn Muhammad Ibn al-Hasan al-Khallal** (b. 352 AH - d. 439 AH).[87] The leading Muhaddith and Historian of Iraq known as al-Khatib al-Baghdādi (d. 463 AH) has mentioned al-Khallal's biography in his *Tā'rikh Baghdad*.[88] He has mentioned that al-Khallal was born in the year 352 AH and died in 439 AH. As for accreditation (tawthiq) on al-Khallal as a reliable transmitter of Hadīth, then al-Khatib said:

كتبنا عنه، وكان ثقة

[86] 10/789 (Bashhar Awwad edition)

[87] He authored a work known as Karamatul Awliyya (Miracles of the friends of Allah) which is in print

[88] 8/453, no. 3950 (Bashhar Awwad edition)

"We wrote from him, and he was trustworthy (thiqa)."

Al-Hāfiz Abūl Faraj Ibn al Jawzi (d. 597 AH) has also mentioned him in *his al-Muntazam fi Tā'rikh al-muluk wal umam,*[89] and he has made tawthiq (accreditation) on him by saying:

وكان ثقة

"He was trustworthy (thiqa)."

Al-Hāfiz al-Dhahabi has also included al-Khallal in his *Tadhkiratul Huffāz* [90] where he has also declared him thiqa (trustworthy), and in his *Siyar A'lam an-Nubala* [91] he praised him by saying:

الإِمَامُ، الحَافِظُ، المُجَوِّدُ، مُحَدِّثُ العِرَاقِ

"The Imam, the Hāfiz (of Hadīth), the excellent, Muhaddith (Hadīth scholar) of Iraq."

Al-Hāfiz Ibn al-Jawzi (d. 597 AH) has provided a chain of transmission in his Mashyakha[92]Ibn al-Jawzi, which has the connection of narrator no. 1 - Abū Muhammad al-Hasan Ibn Abdul Malik Ibn Muhammad Ibn Yusuf narrating from narrator no. 2 – al-Hasan Ibn Muhammad al-Khallal. Imam Muhibud-Din Ibn al Najjar (d. 643 AH) has also presented this connection between these two narrators and no. 1 hearing from no. 2 in his *Dhayl Tā'rikh Baghdad.*[93] This has

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[89] 15/309

[90] 3/1109

[91] 17/593, no. 396

[92] See p. 196 from his 85th Shaykh (Dar al-Gharb al-Islami edition)

[93] 17/72 (printed alongside the Darul Kutub al-Ilmiyya edition of Tā'rikh Baghdad by al-Khatib al-Baghdādi)

been mentioned to show that there is no disconnection in the chain of transmission so far and narrator no. 1 did hear from no. 2

Hence, Abū Muhammad al-Hasan Ibn Muhammad Ibn al-Hasan al-Khallal was a trustworthy narrator.

Abūl Fadl Ubaydullah Ibn Abdur Rahman al-Zuhri (d. 381 AH)

3) The third narrator was **Abūl Fadl Ubaydullah Ibn Abdur Rahman al-Zuhri** (d. 381 AH). His biography has been mentioned by al-Khatib al-Baghdādi in his Tā'rikh Baghdad[94]where he mentioned that he was born in 290 AH and died in 381 AH. Al-Khatib also mentioned that amongst Abūl Fadl al-Zuhri's teachers was Abū Muhammad al-Khallal (who was narrator no. 2 above), and amongst his students was Muhammad Ibn Hārun Ibn al-Mujaddar (who is narrator no. 4 in al-Silafi's chain).

As for his veracity as a reliable narrator of Hadīth then al-Khatib al-Baghdādi said:

وكان ثقة – *"He was trustworthy (thiqa)"*

Al-Khatib also mentioned the following five scholars who made tawthiq (accreditation) on the status of Abūl Fadl al-Zuhri:

[94] 12/96, no. ,5484 (Bashhar Awwad edition). One may also see his biography in al-Dhahabi's, Siyar A'lam an-Nubala (16/392, no. 282) where he described Abul Fadl al-Zuhri as being: **الشَّيْخُ، العَالِمُ، الثِّقَةُ، العَابِدُ، مُسْنَدُ العِرَاقِ** – *"The Shaykh, the scholar, the trustworthy, the worshipper, Musnid al-Iraq (the one with many chains of transmission in Iraq)."*

a) Al-Azaji[95] said on one occasion about him: **الشيخ الثقة الرضا** – "The Shaykh, the trustworthy, the content." He also said: **شيخ ثقة** – "Trustworthy Shaykh"

b) Al-Azhari[96] said: **أبو الفضل الزهري ثقة** – "Abūl Fadl al-Zuhri, trustworthy (thiqa)."

c) Al-Dāraqutni [97] said: **هو ثقة صدوق** – "He is trustworthy (thiqa), truthful (saduq)."

d) Al-Barqani[98] said that he was: **ثقة –** "Trustworthy"

e) Al-Atiqi[99] said that he was: **الشيخ الصالح الثقة –** "The good Shaykh, the trustworthy (thiqa)."

Abdul Karim al–Sam'ani (d. 562 AH) mentioned his full name with tawthiq (accreditation) as follows in his *al-Ansāb:*[100]

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[95] This is Abdul Aziz Ibn Ali al-Azaji (d. 444 AH) who was one of al-Khatib's teachers. His biography is in Tā'rikh Baghdad (12/244, no. 5599) where al-Khatib said he was Saduq (truthful) as a narrator of Hadīth

[96] This is Abul Qasim al-Azhari (d. 435 AH) who is known as Ubaydullah Ibn Ahmed Ibn Uthman. His biography is also in Tā'rikh Baghdad (12/120, no. 5512) and also in Siyar A'lam an-Nubala of al-Dhahabi, 17/578, no. 383)

[97] This is Imam Abul Hasan al-Dāraqutni (d. 385 AH) who is well known for his Hadīth collection entitled as Sunan al-Dāraqutni

[98] This is Imam Abu Bakr al-Barqāni (d. 425 AH) who was one of the teachers of al-Khatib al-Baghdādi. His biography is in Tā'rikh Baghdad (6/26, no. 2515) and Siyar A'lam an-Nubala (17/464, no. 306) of al-Dhahabi

[99] This is Ahmed Ibn Muhammad al-Atiqi (d. 441 AH). His biography is in Tā'rikh Baghdad (6/36, no. 2522) where al-Khatib said he was Saduq (truthful) as a narrator of Hadīth

وأبو الفضل عبيد الله بن عبد الرحمن بن محمد بن عبيد الله ابن سعد بن إبراهيم بن سعد بن إبراهيم بن عبد الرحمن بن عوف الزهري البغدادي، كان ثقة، من أولاد المحدثين

"Abūl Fadl Ubaydullah Ibn Abdur Rahman Ibn Muhammad Ibn Ubaydullah Ibn Sa'd Ibn Ibrāhim Ibn Sa'd Ibn Ibrāhim Ibn Abdur Rahman Ibn Awf al-Zuhri al-Baghdādi, he was trustworthy (thiqa), from the progeny of Hadīth scholars (muhaddithin)."

Al-Sam'ani also mentioned that Abū Muhammad al-Khallal (narrator no. 2 above) also heard from Abūl Fadl al-Zuhri. He also mentioned the tawthiq of al-Dāraqutni exactly as quoted above in Tā'rikh Baghdad.

Abūl Faraj Ibn al Jawzi (d. 597 AH) mentioned his biography in his *al-Muntazam fi Tā'rikh al-Muluk wal Umam*.[101] He made tawthiq on him by saying:

وكان ثقة من الصالحين – *"He was thiqa (trustworthy), from the pious ones."*

Rashidud-Din al-Attar (d. 662 AH) made the following tawthiq (accreditation) on him in his *Nuzhatun Nazir*[102]:

– كان أحد الشيوخ الصالحين والثقات المأمونين

"He was one of the pious Shaykhs, and (from) the trustworthy and the reliable (narrators)."

Hence, Abūl Fadl Ubaydullah Ibn Abdur Rahman al-Zuhri was a trustworthy narrator.

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[100] 6/351-352

[101] 14/359-360, no. 2886

[102] P. 90 (Dar Ibn Hazm edition)

Muhammad Ibn Hārun (d. 312 AH)

4) The fourth narrator was **Muhammad Ibn Hārun (d. 312 AH)**. His biography was mentioned by al-Khatib al-Baghdādi (d. 463 AH) in his *Tā'rikh Baghdad*,[103] where he said his full name was Muhammad Ibn Hārun Ibn Humayd Abū Bakr, known as Ibn al-Mujaddar.[104] He was from Baghdad as mentioned in *al-Ansāb*[105] of Abdul Karim al-Sam'ani (d. 562 AH), and al-Dhahabi in his *Siyar A'lam an-Nubala*.[106]Al-Dhahabi described him as being al-Shaykh al-Muhaddith (the Shaykh, the scholar of Hadīth) in the same reference just given. He died in 312 AH according to al-Khatib and the same was said by al-Dhahabi in the last given reference.

Both al-Khatib and al-Sam'ani mentioned that Muhammad Ibn Hārun took Hadīth from Muhammad Ibn Humayd al-Rāzi (who is the next narrator in al-Silafi's chain under scrutiny), and the point that Abūl Fadl al-Zuhri (narrator no. 3 above) took Hadīth from Muhammad Ibn Hārun.

As for his veracity as a narrator of Hadīth then al-Khatib said in the above reference given from his *Tā'rikh Baghdad*:

وكان ثقه - "He was trustworthy"

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[103] 4/567, no. 1730

[104] The name being spelt as Ibn al-Mujaddar was mentioned by al-Dhahabi in his *al-Muqtana fi Sard al-Kuna* (no. 842)

[105] 12/92, no. 3646

[106] 14/436, no. 242

Abū Abdullah al-Hākim (d. 405 AH) has narrated via the route of Muhammad Ibn Hārun once in his Mustadrak al-Hākim,[107] which means that al-Hākim considered him to be a reliable narrator. This became more apparent when he gave different routes back to that single narration which all went back to Muhammad Ibn Ishāq, relating from al-Zuhri, and in one of the routes was Muhammad Ibn Hārun. After presenting the routes and the textual wording of the Hadīth, al-Hākim said:

قَدِ اتَّفَقَ هَؤُلَاءِ الثِّقَاتُ عَلَى رِوَايَةِ هَذَا الْحَدِيثِ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ، عَنِ الزُّهْرِيِّ.

Meaning: *"Indeed all of these trustworthy narrators (thiqāt) agree on the transmission of this Hadīth from Muhammad Ibn Ishāq from al-Zuhri."*

Since one of the routes was via Muhammad Ibn Hārun, then al-Hākim has indicated that Muhammad Ibn Hārun was a thiqa (trustworthy) narrator according to his standards.

Hence, Muhammad Ibn Hārun was a trustworthy narrator of Hadīth.

Muhammad Ibn Humayd al-Rāzi (b. 160 AH – d. 248 AH)

5) The fifth narrator was **Muhammad Ibn Humayd al-Rāzi (b. 160 AH – d. 248 AH)** who was originally from the town known as Rayy in Persia (Iran) but also moved to Baghdad where he heard from others. He is a narrator that was also found in the chain of transmission presented from Tā'rikh Jurjān. In the latter work, Muhammad Ibn Humayd narrated from Umar Ibn Hārun who took from Ibrāhim Ibn al Mukhtār.

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[107] 1/87, no. 295. The narrator who took from Muhammad Ibn Hārun in the Mustadrak was Muhammad Ibn al-Muzaffar al-Hafiz, and al-Dhahabi has mentioned in his Siyar A'lam an-Nubala (14/436) that Muhammad Ibn al-Muzaffar was one of those who took Hadīth from Muhammad Ibn Hārun

In al-Silafi's chain of transmission (sanad), Muhammad Ibn Humayd heard the same narration directly from Ibrāhim Ibn al-Mukhtār. Hence, despite Umar Ibn Hārun being overall weak (da'eef), his student, Muhammad Ibn Humayd, has supported his narration independently and verified a very similarly worded narration from their common teacher, Ibrāhim Ibn al-Mukhtār.

This now leads us onto the discussion of the overall reliability of Muhammad Ibn Humayd when he specifically related from Ibrāhim Ibn al-Mukhtār in al-Silafi's chain of transmission. A substantial amount of jarh (dispraise) and ta'dil (praise) has been recorded on the personality of Muhammad Ibn Humayd al-Rāzi. In order to determine his veracity when specifically relating from the next narrator in the chain (no. 6 – Ibrāhim Ibn al-Mukhtār) one needs to investigate the matter by means of discerning what the scholars of Hadīth have noted and determined over time.

In order to accomplish this task the following aspects of jarh (dispraise) and ta'dil (praise) have primarily been mentioned by al-Hāfiz Ibn Hajar al-Asqalani (d. 852 AH) in his *Tahdhib al-Tahdhib*, followed by some points that were unmentioned by al-Hāfiz Ibn Hajar also in order to reach a more conclusive deduction on his status when narrating specifically from Ibrāhim Ibn al Mukhtār.

Muhammad Ibn Humayd was born in the year 160 AH according to al-Hāfiz al-Dhahabi in his *Siyar A'lam an-Nubala*[108] and he died in 248 AH according to the same reference by al-Dhahabi.[109]

The following is from *Tahdhib al-Tahdhib*[110] of al-Hāfiz Ibn Hajar al-Asqalani (d. 852 AH), followed by an English translation[111] of the most important aspects:

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[108] 11/503, no. 137

[109] Siyar, 11/506

[110] 9/127-131

[111] The translation starts from where the *** have been placed

180- د ت ق: محمد بن حميد بن حيان (2) التميمي الحافظ أبو عبد الله الرازي.

روى عن يعقوب بن عَبد الله القمي، وإبراهيم بن المختار وجرير بن عبد الحميد، وابن المبارك ومهران بن أبي عمر، وهَارون بن المغيرة، وأبي تميلة يحيى بن واضح وسلمة ابن الفضل، وعَبد الله بن عبد القدوس، وأبي زهير عبد الرحمن بن مغراء والفضل بن موسى السيناني ونعيم بن ميسرة النحوي وحكام بن سَلْم والحكم بن بشير بن سلمان وزافر ابن سُليمان وزيد بن الحباب، وأبي داود الطيالسي، وَعلي بن أبي بكر الاسفذني، ويَحيى ابن الضريس، وجماعة.

وعَنه: أبو داود والترمذي، وابن ماجة وأحمد بن حنبل، ويَحيى بن مَعِين وماتا قبله، وعَبد الله بن عبد الصمد بن أبي خداش وهو من أقرانه، ومُحمد بن إسحاق الصاغاني ومحمد بن يحيى الذهلي وصالح بن محمد الأسدي وأحمد بن علي الأَبار وجعفر بن أحمد ابن نصر الحافظ، وَالحَسن بن علي المعمري، وعَبد الله بن أحمد بن حنبل، وأبو بكر بن أبي الدنيا، ومُحمد بن هارون الرؤياني والقاسم بن زكريَّا المطرز، ومُحمد بن جرير الطبري،

وعَبد الله بن محمد البغوي، وآخرون.

***

قال أبو زُرْعَة الرازي من فاته ابن حميد يحتاج أن ينزل في عشرة آلاف حديث

وقال عَبد الله بن أحمد، عَن أَبيهِ لا يزال بالري علم ما دام محمد بن حميد حيا قال عَبد الله قدم علينا محمد بن حميد حيث كان أبي بالعسكر فلما خرج قدم أبي وجعل أصحابه يسألونه عنه فقال لي ما لهؤلاء قلت قدم هاهنا فحدثهم بأحاديث لا يعرفونها قال لي كتبت عنه قلت نعم فأريته إياه فقال أما حديثه، عَن ابن المبارك وجرير فصحيح وأما حديثه عن أهل الري فهو أعلم.

وقال أبو قريش محمد بن جمعة كنت في مجلس الصاغاني فحدث، عَن ابن حميد فقلت تحدث، عَن ابن حميد فقال وما لي لا أحدث عنه وقد حدث عنه أحمد، ويَحيى قال وقلت لمُحمد بن يحيى الذهلي ما تقول في محمد بن حميد قال ألا تراني هوذا أحدث عنه.

وقال ابن أبي خيثمة سئل ابن مَعِين فقال: ثقة لا بأس به رازي كيس وقال علي بن الحسين بن الجنيد، عَن ابن مَعِين ثقة وهذه الاحاديث التي يحدث بها ليس هو من قبله إنما هو من قبل الشيوخ الذين يحدث عنهم.

وقال أبو العباس بن سَعِيد سمعت جعفر بن أبي عثمان الطيالسي يقول ابن حميد ثقة كتب عنه يحيى وروى عنه من يقول فيه هو أكبر منهم.

وقال أبو حاتم الرازي سألني يحيي بن مَعِين، عَن ابن حميد من قيل أن يظهر منه ما ظهر فقال أي شيء ينقمون منه فقلت يكون في كتابه شيء فيقول ليس هذا هكذا فيأخذ القلم فيغيره فقال بئس هذه الخصلة قدم علينا بغداد فأخذنا منه كتاب يعقوب القمي ففرقنا الاوراق بيننا ومعنا أحمد فسمعناه ولم نر إلا خيرا.

وقال يعقوب بن شيبة محمد بن حميد كثير

المناكير.

وقال البُخَارِيُّ في حديثه نظر.

وقال النَّسَائِيُّ ليس بثقة.

وقال الجُوزْجَانِيُّ: رديء المذهب غير ثقة وقال فضلك الرازي عندي، عَن ابن حميد خمسون ألفا لا أحدث عنه بحرف.

وقال إسحاق بن منصور الكوسج قرأ علينا محمد بن حميد كتاب المغازي عن سلمة فقضى إني صرت إلى علي بن مهران فرأيته يقرأ كتاب المغازي عن سلمة فقلت له قرأ علينا محمد بن حميد قال فتعجب علي وقال سمعه محمد بن حميد مني.

وقال صالح بن محمد الأسدي كان كلما بلغه عن سفيان يحيله على مهران وما بلغه عن منصور يحيله على عَمْرو بن أبي قيس ثم قال كل شيء كان يحَدَّثنا ابن حميد كنا نتهمه فيه.

وقال في موضعٍ آخر: كانت أحاديثه تزيد وما رأيت أحدا أجرأ على الله منه كان يأخذ أحاديث الناس فيقلب بعضه على بعض وقال أيضا ما رأيت أحدا أحذق بالكذب من رجلين سُليمان الشاذكوني، ومُحمد بن حميد كان يحفظ حديثه كله.

وقال جعفر بن محمد بن حماد سمعت محمد بن عيسى الدامغاني يقول لما مات هارون ابن المغيرة سألت محمد بن حميد أن يخرج إلي جميع ما سمع فأخرج إلي جزازات (1) فأحصيت جميع ما فيه ثلاثمئة ونيفا وستين حديثا.

قال جعفر وأخرج ابن حميد عن هارون بعد بضعة عشر ألف حديث.

وقال أبو القاسم ابن أخي أبي زُرْعَة سألت أبا زُرْعَة عن مُحمد بن حميد فأومى بإصبعه إلي فمه فقلت له كان يكذب فقال برأسه نعم فقلت له كان قد شاخ لعله كان يعمل عليه ويدلس عليه فقال: لا يا بني كان يتعمد.

وقال أبو نعيم بن عدي سمعت أبا حاتم الرازي في منزله وعنده ابن خراش، وجماعة من مشائخ اهل الري وحفاظهم فذكروا ابن حميد فأجمعوا على أنه ضعيف في الحديث جِدًّا وأنه بحدث بما لم يسمعه وأنه يأخذ أحاديث أهل البصرة والكوفة فيحدث بها عن الرازيين

وقال أبو حاتم حضرت محمد بن حميد وعنده عون بن جرير فجعل ابن حميد يحدث بحديث عن جرير فيه شعر فقال عون ليس هذا الشعر في الحديث إنما هو من كلام أبي فتغافل ابن حميد ومر فيه.

وقال أبو العباس بن سَعِيد سمعت داود بن يحيي يقول حَدَّثنا عنه أبو حاتم قديما ثم تركه بآخره.

قال وسمعت ابن خراش يقول حَدَّثَنا ابن حميد وكان والله يكذب وقال سَعِيد ابن عَمْرو البرذعي قلت لابي حاتم أصح ما صح عندك في محمد بن حميد الرازي أي شيء هو فقال لي كان بلغني عن شيخ من الخلقانيين أن عنده كتابا، عَن أَبِي زهير فأتيته فنظرت فيه فإذا الكتاب ليس من حديث أبي زهير وهي من حديث علي بن مجاهد فأبى أن يرجع عنه فقمت وقلت لصاحبي هذا كذاب لا يحسن أن يكذب.

قال ثم أتيت محمد بن حميد بعد ذاك فأخرج إلي ذلك الجزء بعينه فقلت لمحمد بن حميد ممن سمعت هذا قال من علي بن مجاهد فقرأه وقال فيه حَدَّثَنا علي بن مجاهد فتحيرت فأتيت الشاب الذي كان معي فأخذت بيده فصرنا إلى ذلك الشيخ فسألناه عن الكتاب الذي أخرجه إلينا فقال قد استعاره مني محمد بن حميد.

وقال أبو حاتم فبهذا استدللت على أنه كان يؤمئ إلى أنه أمر مكشوف وحكى ابن أبي حاتم، عَن أَبيهِ نحو ذلك وسمى ذلك الشيخ عبد ك ختن أبي عمران الصوفي وسمى رفيق أبي حاتم أحمد بن السندي

وقال أبو داود في السنن سمعت محمد بن حميد يقول سمعت يعقوب يقول كل شيء حدثتكم عن جعفر عن سَعِيد عن النبي صَلى الله عَلَيه وسَلم فهو مسند، عَن ابن عباس.

ليس له في السنن غير هذا.

قال البخاري وغيره مات سنة ثمان وأربعين ومِئَتين.

قلتُ: وروى غنجار في تاريخه أن أبا زُرْعَة سئل عنه فقال تركه محمد بن إسماعيل فلما بلغ ذلك البخاري قال بره لنا قديم وقال البيهقي كان إمام الائمة يعني ابن خزيمة لا يروى عنه.

وقال النسائي فيما سأله عنه حمزة الكناني محمد بن حميد ليس بشيءٍ قال فقلت له البتة قال نعم قلت ما أخرجت له شيئا قال: لا قال وذكرته له وما فقال...غرائب عندي عنه.

وقال في موضِعٍ آخر: محمد بن حميد كذاب.

وَكَذا قالَ ابن وارة.

وقال الخَلِيلي كان حافظا عالما بهذا الشأن رضيه أحمد ويحيى.

وقال البُخَاريُّ فيه نظر فقيل له في ذلك فقال أكثر على نفسه.

وقال ابنُ حِبَّان ينفرد عن الثقات بالمقلوبات.

وقال أبو علي النيسابوري قلت لابن خزيمة لو حدث الاستاذ عن محمد بن حميد فإن أحمد قد أحسن الثناء عليه فقال إنه لم يعرفه ولو عرفة كما عرفناه ما أثنى عليه اصلا.

Before presenting the translation, it is pertinent to note that al-Hāfiz Ibn Hajar has mentioned that amongst the teachers of Muhammad Ibn Humayd al-Rāzi was Ibrāhim Ibn al-Mukhtār (narrator no. 6 below).

Amongst his prominent students were: Abū Dawud (author of the Sunan), al-Tirmidhi (the author of al-Jami), Ibn Majah (the author of the Sunan), Ahmed Ibn Hanbal (the founder of the Hanbali Madhhab and compiler of the Musnad), Yahya Ibn Ma'īn (one of the foremost experts on the background to Hadīth narrators in his age), Muhammad Ibn Yahya al-Dhuhali, Abū Bakr Ibn Abi al-Dunya (who authored several Hadīth based works), Muhammad Ibn Jarir al-Tabari (the famous Qur'anic exegete and Historian), as well as others.

Translation:

Abū Zurʿa said: "Whosoever missed Ibn Ḥumayd must suffice on having lengthier chains in ten thousand ḥadīths."

ʿAbdullāh Ibn Ahmed recorded his father [Ibn Ḥanbal] as saying: "Knowledge will not cease to exist in Rayy for as long as Muḥammad Ibn Ḥumayd is still alive."

ʿAbdullāh (Ibn Ahmed) said: Muḥammad Ibn Humayd visited us [i.e. in Baghdad] when my father was in the army. When he left, my father returned and his students began asking him about him (Ibn Ḥumayd). He asked me: "What is the matter with these people?" I replied: "He [Ibn Ḥumayd] came here and related ḥadīths to them which they do not recognise." He asked me: "Did you write from him?" I answered: "Yes." I showed it [i.e. his notebook] to him, upon which he remarked: ***"His Ḥadīth from Ibn al-Mubārak and Jarīr is Sahih (rigorously authentic); as for his Ḥadīth from the people of Rayy,***[112] ***he knows better."*** [113]

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[112] Ibrāhīm Ibn al-Mukhtār was from Rayy and he is the teacher of Muhammad Ibn Humayd in al-Silafi's chain of transmission

[113] Ibn Hibban mentioned the following narration in his *Kitab al-Majruhin* (2/303, no. 1009) that was not mentioned by Ibn Hajar al-Asqalani in his Tahdhib al-Tahdhib:

وَقَال: سمعت إبراهيم بن عبد الواحد البغدادي يقول: قال صالح بْن أحمد بْن حنبل كنت يوما عند أبي إذ دق الباب فخرجت فإذا أبو زُرْعَة ومحمد بن مسلم ابن وارة يستأذنان ـثم ذكر قصة ثم قال ـ ثم تحدثوا ساعة فقال ابن وارة: يا أبا عَبد الله رأيت محمد بن حميد؟ قال: نعم. قال: كيف رأيت حديثه؟ قال: إذا حدث عن العراقيين يأتي بأشياء مستقيمة، وإذا حدث عن أهل بلده مثل إبراهيم بن المختار وغيره أتى بأشياء لا تعرف، لا تدري ما هي

Translation:

He also said: I heard Ibrāhīm Ibn ʿAbd al-Wāḥid saying: Ṣāliḥ Ibn ʿAbdillāh Ibn Aḥmed Ibn Ḥanbal said: *"One day, I was with my father, when someone knocked on the door. I went [to open it]; Abū Zurʿa and Muḥammad Ibn Muslim Ibn Wārah were [outside the door] seeking permission [to enter]."* He mentioned a story, then said: *"Thereafter, they spoke for a while. Ibn Wārah said: 'O Abū ʿAbdillāh [i.e. Aḥmed Ibn Ḥanbal], have you*

Abū Quraysh Muḥammad Ibn Jumuʿah said: I was in the gathering of al-Ṣāghānī[114] wherein he narrated from Ibn Ḥumayd. I said: "You narrate from Ibn Ḥumayd?" He answered: "Why should I not narrate from him when Aḥmed [Ibn Ḥanbal] and Yaḥyā [Ibn Maʿīn] have?" I also asked Muḥammad Ibn Yaḥyā al-Dhuhalī: "What do you say regarding Muḥammad Ibn Ḥumayd?" He said: "Do you not see me narrating from this very man?"[115]

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seen Muḥammad Ibn Ḥumayd?' He answered 'Yes.' He [Ibn Wārah] asked: 'What do you maintain regarding his Ḥadīth?' He replied: 'When he narrates from Iraqis, he presents sound things; [on the other hand,] when he narrates from the people of his locality, such as Ibrāhīm Ibn al-Mukhtār and the likes, he brings unknown things – it is not known what they are.'"

Ibn Hibban has narrated this report on the authority of his teacher, Ibrāhim Ibn Abdul Wahid al-Baghdādi who appears to be an unknown (majhul) narrator whose status and biography was un-locatable by the writer of these lines. Hence, the narration is not proven to be sound. Even if it was established then it goes to show that Muhammad Ibn Humayd al-Razi would narrate soundly from the Iraqi's, but when he narrated from Ibrāhim Ibn al-Mukhtār or others from Rayy originally, then Ibn Hanbal was unfamiliar with such narrations. This does not mean his narrations from Ibrāhim Ibn al-Mukhtār were unsound but merely that Ibn Hanbal had not heard of such narrations. Other scholars of Hadīth did know of the status of Muhammad Ibn Humayd's narrations from Ibrāhim Ibn al-Mukhtār, one such scholar was the Muhaddith of Baghdad in his time known as Abul Hasan al-Dāraqutni (d. 385 AH). See later for an example from al-Dāraqutni.

The fact that al-Hafiz Ibn Hajar has not mentioned the above from Ibn Hibban seems to indicate that he did not depend on it, especially since he quoted from Abdullah Ibn Ahmed Ibn Hanbal as saying from his father, Ibn Hanbal (as quoted above from al-Tahdhib of Ibn Hajar) on Muhammad Ibn Humayd: *"As for his Ḥadīth from the people of Rayy, he knows better."*

[114] This is Muhammad Ibn Ishāq al-Ṣāghānī who took from reliable narrators (see later for a quote on this)

[115] This is an indication that al-Dhuhali considered Muhammad Ibn Humayd to be reliable as a narrator of Hadīth. Abu Ahmed al-Hākim claimed in his *Asami wal Kuna* (5/263) that al-Dhuhali abandoned the narrations of Muhammad Ibn Humayd al-Razi. This was not mentioned by Ibn Hajar in his Tahdhib al-Tahdhib quoted above and it is likely to be

Ibn Abī Khaythama said: Ibn Maʿīn was asked [about Muḥammad Ibn Ḥumayd]; he answered: "Trustworthy (thiqa); there is no objection to him; an intelligent man from Rayy."

ʿAlī Ibn al-Ḥussain Ibn al-Junayd recorded Ibn Maʿīn as saying: "Trustworthy (thiqa); these ḥadīths he narrates are not his own; they are of his teachers from whom he narrates."

Abū al-ʿAbbās Ibn Saʿīd said: I heard Jaʿfar Ibn Abī ʿUthmān al-Ṭayālisī saying: "Ibn Ḥumayd is trustworthy (thiqa). Yaḥyā (Ibn Maʿīn) wrote (Hadīth) from him, as did those who said about him that he is greater than they are."

Abū Ḥātim al-Rāzī said: Yaḥyā Ibn Ma'īn asked me regarding Ibn Ḥumayd before whatever happened, happened; he asked: "For what are they hostile to him for?" I replied: "His book reads one thing, and he says: 'this is not so,' then takes a pen and alters it." He remarked: "How bad this trait is! He visited us in Baghdad. We took the book of Yaʿqūb al-Qummī from him; we distributed the papers amongst us, and Aḥmed was with us. We did not see anything but goodness."

Yaʿqūb Ibn Shayba said: "Muḥammad Ibn Ḥumayd has many objectionable narrations."

Al-Bukhārī[116] said: "His Ḥadīth requires inspection."

Al-Nasā'ī said: "He is not trustworthy."

Al-Jawzajāni said: "He had a bad school of thought[117]; not reliable."

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unestablished from al-Dhuhali that he abandoned Muhammad Ibn Humayd, and thus not mentioned by Ibn Hajar

[116] See below for an example of a Hadīth graded to be Hasan by al-Bukhari in the Jami al-Tirmidhi via the route of Muhammad Ibn Humayd al-Razi

[117] It is also to be noted that despite al-Jawzajāni being a reliable Hadīth scholar he was also suspected of being a Nasibi, i.e. one who had animosity for the great Sahabi, Ali Ibn

Fadlak al-Rāzī[118] said: "I have fifty thousand ḥadīths from Ibn Ḥumayd; I do not narrate a letter from him."

Isḥāq Ibn Manṣūr al-Kawsaj[119] said: Muḥammad Ibn Ḥumayd read Kitāb al-Maghāzī to us from Salama. It so happened that I visited ʿAlī Ibn Mihrān; I saw him reading Kitāb al-Maghāzī from Salama. I said: 'Muḥammad Ibn Ḥumayd read [Kitāb al-Maghāzī] to us [from Salama].' ʿAlī was baffled; he said: 'Muḥammad Ibn Ḥumayd heard it from me.'"[120]

Ṣāliḥ Ibn Muḥammad al-Asadī said: "Whatever would reach him from Sufyān, he would assign it to Mihrān; and whatever would reach him from Manṣūr, he would assign it to ʿAmr Ibn Abī Qays." He continued: "We used to be

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Abi Talib (see al-Dāraqutni's comment under al-Jawzajāni's entry in Tadhkiratul Huffāz of al-Dhahabi, 2/100, no. 568).

[118] Even if Fadlak al-Rāzi stopped narrating Hadīths from Muhammad Ibn Humayd this was not accepted by one greater than him, namely, Yahya Ibn Maʿīn. This is because Fadlak al-Razi narrated the following tawthiq (accreditation) from Ibn Maʿīn as recorded by al-Khatib al-Baghdādi in his Tā'rikh Baghdad (13/162):

وقال فضلك الرَّازي: سأَلتُ يَحيَى بن مَعين، عن مُحَمد بن حُمَيد الرَّازي فقال: ثِقَةٌ، وسأَلتُه عن عُثمَان بن أَبي شَيبَة فقال: ثِقَةٌ، وسأَلتُه عن ابن أَبي شَيبَة فقال: ثِقَةٌ، فقلتُ: مَن أَحبُّ إليكَ؟ ابن حُمَيد، أَو عُثمَان؟ فقال: ثِقَتَين، أَمينَين، مَأمُونين

Meaning: "Fadlak al-Razi said: I asked Yahya Ibn Maʿīn about Muhammad Ibn Humayd al-Razi, and he said: trustworthy (thiqa). I asked him about Uthman Ibn Abi Shayba, and he said: trustworthy (thiqa), and I asked him about Ibn Abi Shayba, and he said: trustworthy (thiqa). I then said: "Who is more liked to you? Ibn Humayd or Uthman? He said: *They are both trustworthy, faithful and reliable."*

[119] Ishāq Ibn Mansur al-Kawsaj was one of those who disparaged Muhammad Ibn Humayd, but his own teacher Ahmed Ibn Hanbal, praised him as mentioned above

[120] It may be possible that Ibn Humayd heard the Kitab al-Maghāzī from Ali Ibn Mihrān and on another occasion from Salama (Ibn al-Fadl). This is because Ibn Humayd did narrate from Salama as Ibn Hajar al-Asqalani mentioned under this entry on Muhammad Ibn Humayd

suspicious of everything Ibn Ḥumayd would relate to us." In another place, he said: "He used to narrate too much Ḥadīth; I have not seen a man more audacious on Allāh than him: he used to take people's ḥadīths and change one with the other." He also said: "I have not seen a greater expert in lies[121] than two: Sulaymān al-Shādhakūnī and Muḥammad Ibn Ḥumayd." He had memorised all of his Ḥadīth.

Jaʿfar Ibn Muḥammad Ibn Ḥammād said: I heard Muḥammad Ibn ʿĪsā al-Dāmighānī saying when Hārūn Ibn al-Mughīrah died: "I asked Muḥammad Ibn Ḥumayd to bring out to me everything he has heard. He brought out paper slips; I counted everything in it to be somewhat three hundred and sixty ḥadīths."

Jaʿfar said: Ibn Ḥumayd narrated from Hārūn after ten thousand something ḥadīths."

Abū Zurʿa's cousin, Abūl Qāsim, said: I asked Abū Zurʿa regarding Muḥammad Ibn Ḥumayd; he indicated his finger to his mouth. I asked: "He used to lie?" With his head, he replied in the affirmative. I said [in his justification]: "He had grown old[122]; perhaps people used to invent (claims) upon him by means of deception?" He said: "No, my son, he used to deliberately."

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[121] Note that lying does not always mean the invention of falsehood but it can also mean making mistakes. This statement from Salih al-Asadī does not prove that Ibn Humayd would make errors in the transmission from Ibrāhim Ibn al-Mukhtār, which is our principle concern here.

[122] This quote goes to show that accusations were levelled against Muhammad Ibn Humayd once he grew older. This can be explained by suggesting that when Ibn Humayd was younger he was more accurate in narrating from his teachers and thus reliable. One also needs to take into account if this held true when he narrated from Ibrāhim Ibn al Mukhtār also. Hence, we also find that there is also a report whereby Abu Zur'a considered Muhammad Ibn Humayd al-Razi to be thiqa (trustworthy). Al-Hafiz Abu Ahmed Ibn ʿAdī (d. 365 AH) mentioned in his al-Kāmil fi du'afa al-rijal (9/391, no. 15638) the following:

سمعت مُحَمد بن إبراهيم المنقري ، يقول : سَمعتُ فضلك الصائغ ، يقول : قال أبُو زُرْعَةَ الرازي : سمعت أبا عَبد الله مُحَمد بن حميد ، وكان عندي ثقة ، ذكره في قصة

Abū Nuʿaym Ibn ʿAdī said: "I heard Abū Ḥātim al-Rāzī in his house – and with him were Ibn Khirāsh and a group of scholars and Ḥuffāẓ from the people of Rayy - they mentioned Muḥammad Ibn Ḥumayd and unanimously agreed he is extremely weak in Ḥadīth; he relates things he has not heard; and he takes the ḥadīths of the people of Basra and Kūfah, then narrates them attributing them to the people of Rayy."[123]

Abū Ḥātim said: I visited Muḥammad Ibn Ḥumayd – and with him was ʿAwn Ibn Jarīr – then Ibn Ḥumayd began narrating a Ḥadīth from Jarīr[124] wherein there is a couplet. ʿAwn said: "This couplet is not in the Ḥadīth; in fact, it is from my father's words." Ibn Ḥumayd ignored him and continued narrating it.[125]

Abū 'l-ʿAbbās Ibn Saʿīd said: I heard Dāwūd Ibn Yaḥyā saying: "Abū Ḥātim previously narrated to us from him, then abandoned [narrating from] him." He

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Meaning: "I heard Muḥammad Ibn Ibrāhīm al-Minqari saying: 'I heard Fadlak al-Sā'igh saying: Abū Zurʿa al-Rāzī said: *'I heard Abū ʿAbdillāh Muḥammad Ibn Ḥumayd, who I deem trustworthy (thiqa),* and then he mentioned a story.'"

[123] This statement does not clarify if he did this specifically when narrating from Ibrāhim Ibn al-Mukhtār and if he did this in his younger age or when he was in his old age as the last quotation indicated from Abul Qasim. Nor does it indicate if he was specifically unreliable when narrating from Ibrāhim Ibn al-Mukhtār who was from Rayy, but moved to Baghdad, and Ibn Humayd heard the Hadīth on 20 rak'ats from him most likely in Baghdad

[124] Note that it has already been quoted above that Imam Ahmed Ibn Hanbal said about Muhammad Ibn Humayd's Hadīths from Jarir: *"His Ḥadīth from Ibn al-Mubārak and Jarīr is Sahih (rigorously authentic); as for his Ḥadīth from the people of Rayy, he knows better."*

[125] This incident goes to show that Ibn Humayd would sometimes make errors but as said above one needs to determine if that was the case when narrating specifically from Ibrāhim Ibn al-Mukhtār

also said: I heard Ibn Khirāsh saying: "Ibn Ḥumayd related to us – and by Allāh, he used to lie."[126]

Saʿīd Ibn ʿAmr al-Bardhaʿī said: I said to Abū Ḥātim: "According to you, what is the most authentic narration on Muḥammad Ibn Ḥumayd al-Rāzī?" He said to me: "It has reached me from an old man (Shaykh) of the Khilqānīs that he has a book from Abū Zuhayr. I visited him and looked inside it. The book was not of the Ḥadīth of Abū Zuhayr's; it was of the Ḥadīth of ʿAlī Ibn Mujāhid. He refused to withdraw from it. I stood up and said to my companion: 'this is a liar who cannot even lie well!'" Continuing, he said: "I, then, visited Muḥammad Ibn Ḥumayd after all of that; he brought out that very section to me. I asked Muḥammad Ibn Ḥumayd: "From whom did you hear this?" He replied: "From ʿAlī Ibn Mujāhid." He read it and said during it: "ʿAlī Ibn Mujāhid related to us." I was perplexed, so I went to the youngster who was with me; I took hold of his hand, and we paid a visit to the Shaykh. We asked him about the book which he brought out to us; he said: "Muḥammad Ibn Ḥumayd had borrowed it from me."

Abū Ḥātim said: "Therefore, from this, I deduced that it indicates to an unexposed affair."

Abū Ḥātim's son recorded his father as saying something similar. The Shaykh was named as ʿAbduk, Abū ʿImrān al-Ṣūfī's son-in-law, and Abū Ḥātim's companion was named as Aḥmed Ibn al-Sindī.

Abū Dāwūd[127] said in his Sunan: I heard Muḥammad Ibn Ḥumayd saying: I heard Yaʿqūb saying: "Everything I relate to you from Jaʿfar, from Saʿīd, from the Prophet ﷺ, it is Musnad from Ibn ʿAbbās." In his Sunan, there is no narration from him (Ibn Humayd) besides this.

[126] This may mean that he would make errors in his later age for at one time as the incident indicated even Abu Ḥātim al-Rāzi would narrate from Muhammad Ibn Humayd

[127] Note, Abu Dawud narrates from generally those who are considered to be trustworthy (thiqa) to him. See later.

Al-Bukhārī and others said: "He died in the year two-hundred and forty-eight."

I say: Ghunjār, in his Tā'rīkh [book on History], narrated that Abū Zurʿa was asked about him, and he replied: "Muḥammad Ibn Ismāʿīl (al-Bukhārī) abandoned him." When this reached al-Bukhārī, he said: "He showed kindness to us in old times."

Al-Bayhaqī said: "The Imām of the Imāms – i.e. Ibn Khuzayma[128] – did not used to narrate from him."

Al-Nasā'ī, in reply to what Hamza al-Kinānī asked him, said: "Muḥammad Ibn Ḥumayd is nothing." Continuing, he said: I asked him: "At all?" he answered, "Yes." I asked: "Have you not narrated anything from him?" He answered "No." I mentioned it to him; he replied: "According to me, they are strange (gharā'ib) narrations from him." In another place, he said: "Muḥammad Ibn Ḥumayd is a liar."

This is what Ibn Wārah said, too.

Al-Khalīlī [129]said: "[He was] a Ḥāfiẓ, fully knowledgeable in this regard. Aḥmed (Ibn Hanbal) and Ibn Maʿīn approved of him."

Al-Bukhārī[130] said: "His Ḥadīth requires inspection." Upon asking about this, he remarked: "He did too much to himself."

Ibn Ḥibbān said: "He isolates from trustworthy narrators by producing inverted narrations."

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[128] Ibn Khuzayma was born in 223 AH and when Muhammad Ibn Humayd died in 248 AH, he would have been around 25 years of age. Ibn Humayd was thus quite old by the time Ibn Khuzayma decided not to narrate from him.

[129] See later for al- Khalīlī considering Muhammad Ibn Humayd to be trustworthy (thiqa)

[130] See below for an example of a Hadīth graded to be Hasan by al-Bukhari in the Jami al-Tirmidhi via the route of Muhammad Ibn Humayd al-Razi

Abū ʿAlī al-Naysābūrī said: I asked Ibn Khuzayma: "If the teacher would narrate from Muḥammad Ibn Ḥumayd, as Aḥmed (Ibn Hanbal) has spoken well of him" He answered: "He did not know him. Had he known him as we do, he would not have praised him originally."[131] End

It is thus clear that there is a lot of discussion surrounding Muhammad Ibn Humayd al-Rāzi, and there has been some praise (ta'dil) and dispraise (jarh) on his status. Based on what al-Hāfiz Ibn Hajar mentioned in his Tahdhib al-Tahdhib as presented above he has left a summarised ruling on the status of Muhammad Ibn Humayd al-Rāzi as follows in his Taqrib al-Tahdhib:

5834– محمد ابن حميد ابن حيان الرازي حافظ ضعيف وكان ابن معين حسن الرأي فيه من العاشرة مات سنة ثمان وأربعين د ت ق

"Muhammad Ibn Humayd Ibn Hayyan al-Rāzi, Hāfiz (preserver of Hadīth), da'eef (weak), and Ibn Ma'īn had a good opinion on him, from the 10th grade, died in 248 (AH), Abū Dawud, Tirmidhi, Ibn Majah (narrated on his authority)."

What is apparent is that Ibn Hajar has graded Muhammad Ibn Humayd to be overall da'eef (weak). This grading was based upon only the above statements mentioned in his Tahdhib al-Tahdhib. Now, other aspects need to be mentioned in order to actualise a more meticulous grading by presenting information that was not presented by al-Hāfiz Ibn Hajar. These additional facts are in need of presentation in order to grade the chain of transmission recorded by al-Silafi in his *al-Mashyakha al-Baghdādiyya.*

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[131] Imam Ahmed Ibn Hanbal had died in 241 AH when Ibn Khuzayma (b. 223 AH) was around 18 years of age and thus Muhammad Ibn Humayd (b. 160 AH) had reached a ripe old age of around 81 Hijri years when Ibn Hanbal died. The probable reason why Ibn Hanbal took from Ibn Humayd was that in those days Ibn Humayd was much younger and thus possibly less prone to err in his transmission of narrations.

Additional points on the status of Muhammad Ibn Humayd al-Rāzi

i) It is known that Imam Ahmed Ibn Hanbal (d. 241 AH) held Ibn Humayd to be reliable. Ibn Hanbal would generally only narrate from people he considered trustworthy (thiqa) though a few of them are said to have weakness also.

Al-Hāfiz Ibn Hajar mentioned in his Tahdhib al-Tahdhib[132] from Abūl Arab al-Qayrawāni:

أحمد وعلي بن المديني لا يرويان إلا عن مقبول

Meaning: *"Ahmed (Ibn Hanbal) and Ali Ibn al-Madīni do not narrate except from the acceptable (maqbul) narrator."*

Al-Hāfiz al-Haythami (d. 807 AH) mentioned in his *Majma al-Zawa'id*[133] while mentioning the status of the narrator known as Thābit Ibn al-Walīd who is found in the Musnad of Ahmed Ibn Hanbal the following:

وَقَدْ رَوَى عَنْهُ أَحْمَدُ، وَشُيُوخُهُ ثِقَاتٌ

"And Ahmed related from him, and his teachers were trustworthy (narrators)."

Al-Haythami also mentioned in another place in *Majma al-Zawa'id*[134]:

ويقال مشايخ أحمد كلهم ثقات

"And it is said that the teachers of Ahmed (Ibn Hanbal) are all trustworthy (thiqāt)."

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132 9/114

133 1/199, no. 971

134 5/122, no. 8515

This point about Ibn Hanbal taking from trustworthy teachers was also mentioned by Imam Taqiud-Din al-Subki (d. 756 AH) in his *Shifā al-Siqām.*[135]

In the *Tā'rikh Dimashq*[136] of al-Hāfiz Abūl Qasim Ibn Asākir (d. 571 AH) there is an example where Muhammad Ibn Humayd himself mentioned that Ibn Hanbal narrated a certain Hadīth from him.

The *Fada'il al-Sahaba*[137] of Ibn Hanbal also has a narration where Ibn Hanbal narrated from Muhammad Ibn Humayd al-Rāzi, as well as in the *'Ilal wa ma'rifatul rijal*[138] of Ibn Hanbal as transmitted by his son, Abdullah. Thus, Muhammad Ibn Humayd al-Rāzi was a trustworthy narrator to Ibn Hanbal.

ii) Abdullah the son of Imam Ahmed Ibn Hanbal (d. 290 AH) also narrated from Muhammad Ibn Humayd al-Rāzi. It is also known that Abdullah would generally take from reliable narrators.

Al-Hāfiz al-Dhahabi mentioned the following from al-Hāfiz Abū Ahmed Ibn ʿAdī in his *Siyar A'lam an-Nubala*[139]:

وَلَمْ يكتُب [يعني عبد الله] عَنْ أَحَدٍ، إِلاَّ مَنْ أَمَرَهُ أَبُوْهُ أَنْ يكْتب عَنْهُ.

Meaning: [Abū Aḥmed Ibn ʿAdī said]: *"He [i.e. 'Abdullāh] did not write from anyone except from whom his father ordered him to write."*

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135 P. 98, under Hadīth no. 1 (Darul Kutub al-Ilmiyya edition)

136 2/880, no. 1109

137 no. 463

138 2/50, no. 2400

139 13/523

Al-Hāfiz Ibn Hajar has mentioned a similar point with regard to Abdullah taking from reliable narrators in his *Ta'jil al-Manfa'a*[140]

Examples of Abdullah narrating from Muhammad Ibn Humayd al-Rāzi can be seen in the *Fada'il al-Sahaba*[141] of Ibn Hanbal, and *al-Mu'jam al-Awsat* [142] of al-Tabarani, and elsewhere.

Thus, Muhammad Ibn Humayd al-Rāzi was a trustworthy narrator to Abdullah Ibn Ahmed Ibn Hanbal.

iii) It has been mentioned above in a footnote that Imam Abū Dawud (d. 275 AH) generally narrates from trustworthy narrators and he took one narration on the authority of Muhammad Ibn Humayd in his Sunan[143] as quoted above from the Tahdhib al-Tahdhib of Ibn Hajar. Ibn al-Qattān al-Fāsi (d. 628 AH) in his *Bayan al-Wahm wal Ieham fi Kitab al-Ahkam*[144] has mentioned the following point:

وَأَبُو دَاوُد لَا يروي إِلَّا عَن ثِقَة عِنْده

"And Abū Dawud only narrates from those who are trustworthy (thiqa) to him."

Thus, Muhammad Ibn Humayd al-Rāzi was a trustworthy narrator to Abū Dawud.

iv) Muhammad Ibn Ishāq al-Ṣāghānī (d. 270 AH)[145] was also a narrator who took Hadīths from Muhammad Ibn Humayd al-Rāzi. This was mentioned by Abū

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[140] See p. 355 under the entry on al-Layth Ibn Khalid al-Balkhi

[141] No. 33, 76, 103, 732 and no. 463 has a narration from Ibn Hanbal taking from Ibn Humayd

[142] No. 4278, 4788 and 5918

[143] See Sunan Abi Dawud, no. 1302

[144] 3/466

[145] His biography is in Tahdhib al-Tahdhib (9/35) of al-Hafiz Ibn Hajar and in al-Dhahabi's Siyar A'lam an-Nubala (12/592-594) where he mentioned that al-Ṣāghānī was

Ahmed al-Hākim in his *Asāmi wal Kuna*[146]and by Abū Ya'la al-Khalīlī in his *Kitab al-Irshad* (see below for a quote).

Al-Hāfiz Ibn Hajar al-Asqalani mentioned in his *al-Isaba fi tamyiz al-Sahaba* [147] an example of a chain of transmission where Muhammad Ibn Ishāq narrated from Muhammad Ibn Humayd al-Rāzi as recorded in the Musnad of Muhammad Ibn Hārun al-Ru'yani (d. 307 AH) as follows:

وأخرجه محمّد بن هارون الرّويانيّ في «مسنده»، عن محمد بن إسحاق الصّغاني، عن محمد بن حميد الرازيّ

Meaning:

"And Muhammad Ibn Hārun al-Ru'yani related in his Musnad from Muhammad Ibn Ishāq al-Ṣāghānī from Muhammad Ibn Humayd al-Rāzi…"

Al-Hāfiz Ibn Hajar al-Asqalani mentioned in his *Tahdhib al-Tahdhib*[148] under the entry on al-Wāqidi the following point:

وقال إبراهيم بن جابر الفقيه سمعت الصغاني يقول لولا أنه عندي ثقة ما حدثت عنه

Meaning: "Ibrāhīm Ibn Jābir al-Faqīh[149]said: I heard al-Ṣaghānī say*: 'Had I not considered him trustworthy (thiqa), I would not have narrated from him.'"*

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born in 180 AH and died in 270 AH, hence he was younger that Muhammad Ibn Humayd al-Razi by some 20 years.

[146] 5/263

[147] 4/567 under no. 5980 (biography of Amr Ibn Mu'adh al-Jamuh al-Ansari)

[148] 9/366

[149] His biography is in Tā'rikh al-Baghdad (6/55, no. 3032) where al-Khatib declared him thiqa (trustworthy) and an Imam. He authored a work on the differences amongst the Jurisprudents (fuqaha)

Al-Ṣāghānī was himself a highly trustworthy narrator and Ibn Hajar in *al-Taqrib al-Tahdhib*[150] said he was:

ثقة ثبت – "Trustworthy and established (as a narrator)"

The above quote indicates that al-Ṣāghānī would narrate from those he considered trustworthy (thiqa) in Hadīth. Hence, Muhammad Ibn Humayd al-Rāzi was trustworthy to al-Ṣāghānī.

v) Imam Yaʿqūb Ibn Sufyān al-Fasawi (d. 277 AH) was one of the earlier scholars of Hadīth who are on record as taking Hadīth from only those they considered to be trustworthy (thiqa). Al-Hāfiz Ibn Hajar mentioned Yaʿqūb Ibn Sufyān as saying in his Tahdhib al-Tahdhib:

كتبت عن ألف شيخ وكسر كلهم ثقات

"I wrote (Hadīths) from a little over one thousands teachers; all of them were from the trustworthy narrators (thiqāt)."

Al-Fasawi has related some narrations directly on the authority of Muhammad Ibn Humayd al-Rāzi in his *Ma'rifa wal Tā'rikh.*[151] Hence, Muhammad Ibn Humayd al-Rāzi was trustworthy to al-Fasawi.

vi) Imam Muhammad Ibn Jarir al-Tabari (b. 224 - d. 310 AH) was the famous Qur'anic exegete who was well known for his multi-volume corpus known as *Tafsir al-Tabari*, as well as his major work on History known as *Tā'rikh al-Tabari*. He has also left behind a Hadīth compilation known as *Tahdhib al-Athar*. Within his Tafsir, he has narrated directly on the authority of Muhammad Ibn Humayd al-Rāzi on more than 50 occasions. Indeed, the very first narration in Tafsir al-Tabari was on the authority of Muhammad Ibn Humayd al-Rāzi. The well-

[150] No. 5721

[151] See 1/234 where he narrated a chain going via Muhammad Ibn Humayd al-Razi narrating from Ibrāhim Ibn al-Mukhtār. Also see 1/167, 1/235, 1/557 and 3/332

known litterateur and bibliographer known as Abūl Faraj Ibn al-Nadīm (d. 438 AH) has mentioned the following with regard to al-Tabari in his Fihrist[152]:

أخذ الحديث عن الشيوخ الفضلاء مثل محمد بن حميد الرازي

Meaning: *"He took Hadīth from the virtuous Shaykhs like Muhammad Ibn Humayd al-Rāzi…"*

In the *Tahdhib al-Athar*[153] (section of Musnad Umar) by al-Tabari there is a strong indication that he considered his teacher, Muhammad Ibn Humayd al-Rāzi, to be trustworthy. This is because he mentioned a chapter heading entitled as follows:

ذِكْرُ بَعْضِ مَا حَضَرَنَا ذِكْرُهُ، مِمَّا صَحَّ مِنْ ذَلِكَ سَنَدُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Meaning: *"The mention of some of the cited narrations are from those [Hadīths] the chains (sanad) of which to Allāh's Messenger ﷺ are authentic (sahh).*

The first narration al-Tabari mentioned under that section[154] was on the authority of his teacher Muhammad Ibn Humayd al-Rāzi. Hence, al-Tabari must have considered Muhammad Ibn Humayd to be trustworthy. Al-Tabari was an associate of Ibn Khuzayma's and it was quoted above from the Tahdhib of Ibn Hajar al-Asqalani that Ibn Khuzayma was one of those who did not take from Muhammad Ibn Humayd. This indicates that Ibn Khuzayma's stance was not accepted by al-Tabari as he surely related dozens of Hadīths on the authority of Muhammad Ibn Humayd al-Rāzi.

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[152] P. 287 under the entry for Abu Ja'far (Muhammad Ibn Jarir) al-Tabari

[153] 2/491

[154] 2/491, no. 718

The Egyptian Hadīth writer known as Ahmed Muhammad Shākir[155] (d. 1377 AH/1957 CE) edited one of the published editions of *Tafsir al-Tabari*. In a footnote to the third volume,[156] he declared Muhammad Ibn Humayd al-Rāzi to be thiqa (trustworthy) by relying on the ta'dil (accreditation) made by Yahya Ibn Maʿīn, al-Khalīlī and Ahmed Ibn Hanbal. Ahmed Shākir also declared Muhammad Ibn Humayd to be thiqa in the second volume of *Tafsir al-Tabari*.[157]

vii) **Imam Abū Hafs Ibn Shāhin (d. 385 AH)** was a major scholar of Hadīth who lived in the fourth century, and it is likely that he had access to the earlier views on Muhammad Ibn Humayd al-Rāzi. He has left a work entitled *Tā'rikh Asma al-Thiqāt*, which is a work listing those he considered to be trustworthy narrators (thiqāt).

He has mentioned Muhammad Ibn Humayd as being a trustworthy narrator in this work[158] and he mentioned the tawthiq (declaration of the trustworthiness of a narrator) from Ibn Hanbal and Yahya Ibn Ma'īn that was also later on mentioned in the *Tahdhib al-Tahdhib*[159] of al-Hāfiz Ibn Hajar al-Asqalani. Since

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[155] He did not follow any of the four recognised Sunni Madhhabs like others named in this work, viz. al-Albani (d. 1999) and Zubair Ali Za'i (d. 2013)

[156] 3/181, fn. 1

[157] 2/46, fn. 2

[158] Tā'rikh Asma al-Thiqāt (1/208, no. 1254)

[159] The following was mentioned in Tahdhib al-Tahdhib and it was also mentioned with similar wording by Ibn Shāhin in his Tā'rikh Asma al-Thiqāt:

ʿAbdullāh Ibn Ahmed recorded his father [Ibn Ḥanbal] as saying: *"Knowledge will not cease to exist in Rayy for as long as Muḥammad Ibn Ḥumayd is still alive."*

ʿAbdullāh (Ibn Ahmed) said: Muḥammad Ibn Humayd visited us [i.e. In Baghdad] when my father was in the army. When he left, my father returned and his students began asking him about him (Ibn Ḥumayd). He asked me: "What is the matter with these people?" I replied: "He [Ibn Ḥumayd] came here and related ḥadīths to them which they do not

Ibn Shāhin did not weaken him, he may thus have not accepted all the jarh (disparagement) recorded on Muhammad Ibn Humayd to be all acceptable.

viii) Imam Abū Abdullah al-Hākim (d. 405 AH) has narrated some Hadīth containing Muhammad Ibn Humayd al-Rāzi in his *Mustadrak al-Hākim*,[160] and it is well known that he attempted to collate a work containing only authentic narrations based on what he considered were through reliable narrators. Thus, Muhammad Ibn Humayd al-Rāzi was a trustworthy narrator to al-Hākim.

Additionally, in the following narration from the same Mustadrak[161] it is worth noting that Musa Ibn Hārun also narrated from Muhammad Ibn Humayd as follows:

حَدَّثَنَا أَبُو بَكْرِ بْنُ بَالَوَيْهِ ، حَدَّثَنَا مُوسَى بْنُ هَارُونَ ، حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ ، حَدَّثَنَا جَرِيرٌ ، عَنِ الْأَعْمَشِ ، عَنْ عَطِيَّةَ ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا بَلَغَ بَنُو أَبِي الْعَاصِ ثَلَاثِينَ رَجُلاً اتَّخَذُوا مَالَ اللهِ دُوَلاً ، وَدِينَ اللهِ دَغَلاً ، وَعِبَادَ اللهِ خَوَلاً

The Musa Ibn Hārun in question was also in the previous chain presented by al-Hākim as follows:

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recognise." He asked me: "Did you write from him?" I answered: "Yes." I showed it [i.e. his notebook] to him, upon which he remarked: "His Ḥadīth from Ibn al-Mubārak and Jarīr is Sahih (rigorously authentic); as for his Ḥadīth from the people of Rayy, he knows better."

Ibn Abī Khaythama said: Ibn Maʿīn was asked [about Muḥammad Ibn Ḥumayd]; he answered: "Trustworthy (thiqa); there is no objection to him; an intelligent man from Rayy."

[160] See 3/139 and 4/480 (Da'iratul Ma'arif al-Uthmaniyya edition)

[161] 4/480

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ بَالَوَيْهِ ، حَدَّثَنَا مُوسَى بْنُ هَارُونَ بْنِ عَبْدِ اللهِ الإِمَامُ ، حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى حَمُّويَهْ ، حَدَّثَنَا صَالِحُ بْنُ عُمَرَ ، حَدَّثَنَا مُطَرِّفُ بْنُ طَرِيفٍ ، عَنْ عَطِيَّةَ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا بَلَغَ بَنُو أَبِي الْعَاصِ ثَلاثِينَ رَجُلاً اتَّخَذُوا دَيْنَ اللهِ دَغَلاً ، وَعِبَادَ اللهِ خَوَلاً ، وَمَالَ اللهِ دُوَلاً.

هَكَذَا رَوَاهُ الأَعْمَشُ ، عَنْ عَطِيَّةَ.

This leads on to identifying Musa Ibn Hārun as being fully known as Musa Ibn Hārun Ibn Abdillah the Imam (al-Imam). This is a major scholar of Hadīth whose biography was mentioned by al-Khatib al-Baghdādi in his *Tā'rikh Baghdad*.[162] His name was given by al-Khatib as follows:

موسى بن هارون بن عَبد الله بن مروان أبو عمران البزاز المعروف والده بالحمال

Musa Ibn Hārun Ibn Abdullah Ibn Marwan Abū Imran al-Bazzāz, his father is well known as al-Hammāl

Al-Khatib made ta'dil (praiseworthy accreditation) on him by saying:

وكان ثقة عالما حافظا – *"He was trustworthy، a learned scholar and Hāfiz (of Hadīth)."*

His biography was also mentioned by al-Dhahabi in his *Siyar A'lam an-Nubala*[163]where he mentioned that Musa Ibn Hārun was born in 214 AH and died in 294 AH. He would have been approximately 34 years old when Muhammad Ibn Humayd al-Rāzi died.

Now, the reason for bringing up these points as part of this discussion on the status of Muhammad Ibn Humayd al-Rāzi is the following fact mentioned by al-Hāfiz Abū Ahmed Ibn ʿAdī in his *al-Kāmil fi du'afa al-rijal*[164] with regard to Musa Ibn Hārun:

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[162] 15/48-50

[163] 12/116-119

[164] 1/327

وموسى بن هارون الحمال.

كان عالما بعلل الحديث متوقيا، ولم يحدث إلا عن ثقة

Meaning: *"And Musa Ibn Hārun al-Hammāl: He was a learned scholar in the hidden defects of Hadīth, watchful, and he would not relate Hadīth except from a trustworthy (thiqa) narrator."*

Since Musa Ibn Hārun took from Muhammad Ibn Humayd al-Rāzi as presented from the *Mustadrak al-Hākim*, one may deduce the point that Muhammad Ibn Humayd al-Rāzi was a trustworthy narrator to Musa Ibn Hārun also.

ix) Imam Abū Ya'la al-Khalīlī [165](367-446 AH) was also an expert on Jarh wat Ta'dil (knowledge of disparagement and praise of narrators of Hadīth). Ibn Hajar al-Asqalani has been quoted above as saying in his Tahdhib al-Tahdhib:

Al-Khalīlī said: "[He was] a Ḥāfiẓ, fully knowledgeable in this regard. Ahmed (Ibn Hanbal) and Ibn Ma'īn approved of him."

This quote has its origin in al-Khalīlī's *al-Irshad fi Maʿrifa Ulama al Hadīth*[166] in a fuller context as follows:

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[165] Hafiz al-Dhahabi said in his *Tadhkiratul Huffāz* (3/214, no. 1008) regarding al-Khalili and his Kitab al Irshad:

"And He was Thiqa (trustworthy), a Hafiz (preserver of Hadīth), a Knower of much of the hidden defects in Hadīth and its narrators; highly elevated in the chain of transmission (Āli al-Isnād), great in measure (Kabir al-Qadr) and whoever investigates his book will be cognizant of his lofty status."

[166] 2/669-670

ابو عبد الله محمد بن حميد الرازي من كبار المحدثين حافظ عالم بهذا الشأن دخل بغداد فرضيه ابن حنبل وابن معين وحرضا الناس على السماع منه ويكثر عنه الصغاني محمد بن إسحاق وأمسك ابو زرعة عن الرواية عنه وحكي عنه انه قال احفظ عمن لا ادري عنه عشرين الف حديث يريد محمد بن حميد وقال البخاري في التاريخ محمد بن حميد فيه نظر

Meaning:

"Abū ʿAbdillāh Muhammad Ibn Ḥumayd al-Rāzī is among the major (kibar) scholars of Ḥadīth; a Ḥāfiẓ, fully knowledgeable in this regard. He visited Baghdad; Ibn Ḥanbal and Ibn Maʿīn approved of him and urged the people to listen from him. Al-Ṣaghānī Muḥammad Ibn Ishāq took a lot from him. Abū Zurʿa[167] avoided narrating from him. He has been quoted as saying: "I recall twenty-thousand ḥadīths from someone I do not know. He means Muhammad Ibn Ḥumayd. Al-Bukhārī said in (his book known as) *al-Tā'rikh*: Muhammad Ibn Humayd: He needs to be looked into (fihi nazr)…"

Now the question that arises from the above is what was the actual grading on the status of al-Khalīlī on Muhammad Ibn Humayd al-Rāzi? The answer to this can be found just two pages before the biography of Muhammad Ibn Humayd in al-Khalīlī's *Kitab al-Irshad* [168] where he said under the biography of Hārun Ibn al-Mughira Abū Hamza al-Rāzi:

[167] This is one view ascribed to Abu Zur'a al-Razi's because he has also declared Muhammad Ibn Humayd to be thiqa (trustworthy) as recorded by Abu Ahmed Ibn ʿAdī in al-Kāmil fi du'afa al-Rijal (the quote is in this treatise also)

[168] 2/667, no. 425

هارون بن المغيرة ابو حمزة الرازي سمع ابن إسحاق والثوري وغيرهما يروي عنه ثقات الري وأخرهم محمد بن حميد

Meaning: *"Hārun Ibn al-Mughira Abū Hamza al-Rāzi heard from Ibn Ishāq, al-Thawri and others. The trustworthy narrators (thiqāt) of Rayy related from him and the last of them was Muhammad Ibn Humayd."*

This quote ascertains the point that al-Khalīlī considered Muhammad Ibn Humayd to be thiqa (trustworthy), since he was one of those who emanated from Rayy originally. It also leads one to decipher that al-Khalīlī did not take on board the critique made on Muhammad Ibn Humayd by al-Bukhārī and the reason why Abū Zur'a al-Rāzi may have avoided narrating from him.

x) Al-Hāfiz Diya al-Maqdisi al-Hanbali (d. 643 AH) compiled a Hadīth collection known as *al-Ahadīth al-Mukhtāra* or also known as *al-Mustakhraj min al-Ahadīth al-Mukhtāra mimma lam yukhrijuhu al-Bukhārī wa Muslim fi Sahih-hayhima*. As the title suggests his aim was to incorporate narrations that apparently fit the criteria of al-Bukhārī and Muslim but not mentioned in their respective Sahih Hadīth collections.

Within *al-Mukhtāra*[169] he has included a narration that is found originally in the *Sunan Abi Dawud* via Muhammad Ibn Humayd al-Rāzi, which was quoted earlier also in the presentation from the Tahdhib al-Tahdhib of Ibn Hajar al-Asqalani. As well as two narrations from *Jami al-Tirmidhi,*[170] via the route of Muhammad Ibn Humayd al-Rāzi. One of the narrations from al-Tirmidhi mentioned by Diya al-Maqdisi will be presented below and the grading of al-Bukhārī on this specific narration will be mentioned with it.

This seems to indicate that Diya al-Maqdisi held some of Muhammad Ibn Humayd al-Rāzi's narrations to be authentic in some way and thus considered

[169] See al-Mukhtāra (10/103)

[170] See al-Mukhtāra (11/35 and 13/30)

him to be a reliable narrator also. The two narrations he quoted from al-Tirmidhi were from the route of Muhammad Ibn Humayd al-Rāzi narrating from Ibrāhim Ibn al-Mukhtār (narrator no. 6 in al-Silafi's chain of transmission)

xi) Hāfiz Nurud-Din al-Haythami (d. 807 AH) has left some gradings on the status of Muhammad Ibn Humayd al-Rāzi in his *Majma al-Zawa'id* as follows:

a) From 5/47, no. 8055:

وَفِيهِ مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، وَهُوَ ضَعِيفٌ، وَقَدْ وُثِّقَ

"And in it (the chain) is Muhammad Ibn Humayd al-Rāzi and he is weak (da'eef), and dependable (wuthiqa)."

b) From 9/290, no. 15568:

وَفِي إِسْنَادِ الْبَزَّارِ مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ وَهُوَ ثِقَةٌ، وَفِيهِ خِلَافٌ

"And in the chain of transmission of al-Bazzār: Muhammad Ibn Humayd al-Rāzi is thiqa (trustworthy), and there is difference over him."

Since al-Haythami mentioned Muhammad Ibn Humayd al-Rāzi to be thiqa in a later volume of his Majma al-Zawa'id, then this is in all probability his final view on the status of Muhammad Ibn Humayd al-Rāzi. See other examples from al-Haythami below.

xii) Shaykh Zafar Ahmed al-Uthmani (d. 1974 CE) has declared a chain of transmission via the route of Muhammad Ibn Humayd al-Rāzi to be Hasan (good) in his 18 volume I'la al-Sunan[171] when mentioning a report from Anas Ibn Malik (ra), as recorded in the Tafsir of Imam Ibn Jarir al-Tabari (30/221). This indicates that al-Uthmani deemed Muhammad ibn Humayd to be reliable, as he depended on the accredidation (tawthiq) of Ibn Ibn Ma'īn and Ibn Hanbal.

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[171] 8/103, no. 2094 (Idaratul Qur'an wal-Islamiyya, 3rd edition, 1415 AH Karachi, Pakistan

Imam al-Bukhārī and his stance on Muhammad Ibn Humayd al-Rāzi

In this section, a presentation on the stance of al-Bukhārī on Muhammad Ibn Humayd al-Rāzi will be scrutinised to see what the outcome is.

Al-Hāfiz Ibn Hajar al-Asqalani has mentioned in his *Tahdhib al-Tahdhib* two points of jarh (disparagement) mentioned by al-Bukhārī. This was quoted earlier as follows:

Al-Bukhārī said: *"His Ḥadīth requires inspection." Upon asking about this, he remarked: "He did too much to himself."* [172]

Ghunjār, in his Tā'rīkh [book on History], narrated that Abū Zurʿa was asked about him, and he replied: *"Muḥammad Ibn Ismāʿīl (al-Bukhārī) abandoned him."*

Now, in the Jami of al-Tirmidhi there is also a further verdict from his teacher, al-Bukhārī as follows:

1677 – حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ الفَضْلِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: عَبَّأَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَدْرٍ لَيْلاً وَفِي البَاب عَنْ أَبِي أَيُّوبَ.

وَهَذَا حَدِيثٌ غَرِيبٌ، لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الوَجْهِ. وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الحَدِيثِ فَلَمْ يَعْرِفْهُ، وَقَالَ: مُحَمَّدُ بْنُ إِسْحَاقَ سَمِعَ مِنْ عِكْرِمَةَ وَحِينَ رَأَيْتُهُ كَانَ حَسَنَ الرَّأْيِ فِي مُحَمَّدِ بْنِ حُمَيْدٍ الرَّازِيِّ، ثُمَّ ضَعَّفَهُ بَعْدُ.

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[172] This report is found with similar wording in al-Bukhari's *al-Tā'rikh al-Kabir* (1/69-70, no. 167) and similarly in al-Bukhari's *al-Tā'rikh al-Awsat* (4/1057, no. 1682), and in *al-Du'afa al-Uqayli* (no. 5257) where he said in the latter two references: *"fihi nazr - His Ḥadīth requires inspection"*

Translation:

Muhammad Ibn Humayd al-Rāzi transmitted to us by saying: Salama Ibn al Fadl transmitted to us from Muhammad Ibn Ishāq from Ikrima from Ibn Abbās (ra) from Abdur Rahman Ibn Awf (ra), who said*: "The Messenger of Allah ﷺ mobilised us during the night at Badr."*

(Tirmidhi said): "And in this matter (there is a report) from Abū Ayyub. This Hadīth is gharib (strange), we do not know of it except through this route. I asked Muhammad Ibn Ismā'il (al-Bukhārī) about this Hadīth, but he did not know of it, and he said: 'Muhammad Ibn Ishāq heard from Ikrima.' And when I saw him (al-Bukhārī), **he had a good opinion with regard to Muhammad Ibn Humayd al-Rāzi, and then he weakened him later on.**"

This quote demonstrates that al-Bukhārī had a good opinion on Muhammad Ibn Humayd al-Rāzi but only some time later on he weakened him. Here is an example from *Jami al-Tirmidhi* where al-Bukhārī authenticated a Hadīth coming via Muhammad Ibn Humayd al-Rāzi:

1742–حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الصَّلْتِ بْنِ عَبْدِ اللهِ بْنِ نَوْفَلٍ، قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ يَتَخَتَّمُ فِي يَمِينِهِ وَلاَ إِخَالُهُ إِلاَّ قَالَ: رَأَيْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَتَّمُ فِي يَمِينِهِ.

قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدِيثُ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الصَّلْتِ بْنِ عَبْدِ اللهِ بْنِ نَوْفَلٍ حَدِيثٌ حَسَنٌ.

Translation:

"Muhammad Ibn Humayd al-Rāzi transmitted to us by saying, Jarir transmitted to us, from Muhammad Ibn Ishāq from as-Salt Ibn Abdullah Ibn Nawfal who said, 'I saw Ibn Abbās wearing a ring on his right hand, and I do not doubt that he said: I saw the Messenger of Allah ﷺ wearing a ring on his right hand.'"

[Tirmidhi said]: "Muhammad Ibn Ismā'il (al-Bukhārī) said; *'The Hadīth of Muhammad Ibn Ishaq from as-Salt Ibn Abdullah Ibn Nawfal is a Hasan (good) Hadīth."*

One of the published editions of Jami al-Tirmidhi has been edited by a Pakistani author known as Zubair Ali Za'i (d. 2013), who was one of those who denied the authenticity of the narrations on 20 rak'ats Tarāwīh, though he did not seem to know of this narration from al-Silafi's *al-Mashyakha al-Baghdādiyya.* His gradings have also been mentioned in one English edition of *Jami al-Tirmidhi.*[173] Under no. 1742 the grading of Zubair Ali[174] for the above narration stated in Arabic:

إسناده حسن - "Its chain of transmission is good"

The reason why this chain via the route of Muhammad Ibn Humayd from Jarir is authentic in some way (provided the rest of the narrators are also accredited in a positive way), may be down to the ruling of Imam Ahmed Ibn Hanbal. He was quoted earlier from the Tahdhib al-Tahdhib of Ibn Hajar al-Asqalani as saying about Muhammad Ibn Humayd:

"His Ḥadīth from Ibn al-Mubārak and Jarīr is Sahih (rigorously authentic); as for his Ḥadīth from the people of Rayy, he knows better."

Amongst those from Rayy, that Muhammad Ibn Humayd narrated from was Ibrāhim Ibn al-Mukhtār. Indeed, Imam al-Bukhārī has narrated directly from Muhammad Ibn Humayd who related from Ibrāhim Ibn al-Mukhtār onwards, in his al-Tā'rikh al-Kabir[175], as follows under the biography on Ibrāhim Ibn al-Mukhtār:

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[173] Published by Darus Salam

[174] He has weakened Muhammad Ibn Humayd al-Razi's other narrations in Jami al-Tirmidhi also

[175] 1/330

قَالَ مُحَمَّد حَدَّثَنَا إِبْرَاهِيم بْن المختار عَنْ شُعْبَة عَنْ هارون بْن سعد عَنْ ثمامة بْن عقبة عَنْ زيد بْن أرقم قَالَ كنا إذا سلم النَّبِيّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ علينا قلنا وعليك السلام ورحمة الله وبركاته ومغفرته

(Al-Bukhārī): Muhammad said: Ibrāhim Ibn al-Mukhtār transmitted to us from Shu'ba from Hārun Ibn Sa'd from Thumama Ibn Uqba from Zayd Ibn Arqam (ra) who said: "*When the Prophet ﷺ would say Salam to us, we used to say: 'wa 'Alayka Assalamu wa Rahmatullahi wa Barakātuhu wa Maghfiratuh.*"

The narrator known as Muhammad in the above chain is actually Muhammad Ibn Humayd al-Rāzi as can be deciphered by locating the same narration in other books of Hadīth.[176]

Note how al-Bukhārī did not weaken this narration from Muhammad Ibn Humayd al-Rāzi when narrating from Ibrāhim Ibn al-Mukhtār, despite making some form of disparagement on him in *al-Tā'rikh al-Kabir*. This may indicate that al-Bukhārī wrote this Hadīth from Muhammad Ibn Humayd in the days before he weakened him and thus presented it in his *al-Tā'rikh al-Kabir*. Al-Bukhārī also narrated from Muhammad Ibn Humayd who reported from Ibrāhim Ibn al-Mukhtār in another place of his *al-Tā'rikh al-Kabir*.[177]

Al-Bukhārī has also left a decree which clearly explained when he would actually incorporate a specific narration from a given narrator at hand. In the Jami of al-

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[176] See *al-Kāmil fi du'afa al-rijal* (10/376, no. 17752) of Ibn ʿAdī, *Shu'ab al-Iman* (11/247, no. 8491) of al-Bayhaqi where he indicated weakness in the chain of transmission, and in *al-Mu'jam al-Kabir* (5/180, no. 5015) of al-Tabarani; all of them narrated via the route of Muhammad Ibn Humayd al-Razi from Ibrāhim Ibn al-Mukhtār, except that in al-Tabarani's wording the addition at the end of the Hadīth: "wa maghfiratuh" was absent

[177] 8/116, no. 2406

Tirmidhi[178] the following was recorded directly from al-Tirmidhi followed by al-Bukhārī's verdict:

وَقَدْ تَكَلَّمَ بَعْضُ أَهلِ العِلمِ فِي ابنِ أَبِي لَيلَى مِن قِبَلِ حفظِهِ قَالَ أَحْمَدُ: لا يُحْتَجُّ بحديثِ ابنِ أَبِي لَيلَى. وَقَالَ **مُحَمَّدُ بنُ إِسْمَاعِيلَ**: ابنُ أَبِي لَيلَى وَهُوَ صَدوقٌ وَلا أَروِي عَنهُ لأَنَّهُ لا يُدْرَى صَحيحُ حديثِهِ مِنْ سَقِيمِهِ وَكُلُّ مَنْ كَانَ مِثْلَ هَذَا لا أَرَوِي عَنهُ شَيئاً

(Al-Tirmidhi said): "Some of the people of knowledge have spoken (negatively) about Ibn Abi Layla due to his ability to preserve (narrations)." Ahmed (Ibn Hanbal) said "The (narrations) of Ibn Abi Layla are not used as a proof."

Muhammad Ibn Ismā'il (al-Bukhārī) said: *"Ibn Abi Layla, he is truthful (saduq), but I do not report from him because he did not know the authentic (sahih) from the weak of his narrations. I do not report anything from anyone who is similar to this."*

A contemporary writer known as Bari' Irfan Tawfiq has mentioned this narration from al-Bukhārī in his *Sahih Kunuz al-Sunna al-Nabawiyya*[179] and he graded the narration as follows after mentioning the narration at hand:

كنا إذا سلم النبي –صلى الله عليه وسلم –علينا قلنا (وعليك السلام ورحمة الله وبركاته ومغفرتهُ) إسناده جيد ورجاله ثقات كلهم رواه البخاري في التاريخ الكبير.

Meaning: *"Its chain of transmission is good (jayyid) and the narrators are all trustworthy (thiqāt), and it has been related by al-Bukhārī in his al-Tā'rikh al-Kabir."*

Al-Hafiz Nurud-Din al-Haythami (d. 807 AH) has recorded the version from *al-Mu'jam al-Kabir*[180] of al-Tabarani in his *Majma al-Zawa'id*[181], which also comes via Muhammad Ibn Humayd al-Rāzi from Ibrāhim Ibn al-Mukhtār, and he said:

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[178] No. 364

[179] 1/128, no. 13

رَوَاهُ الطَّبَرَانِيُّ فِي الْكَبِيرِ وَفِيهِ إِبْرَاهِيمُ بْنُ الْمُخْتَارِ وَثَّقَهُ أَبُو دَاوُدَ وَأَبُو حَاتِمٍ وَقَالَ ابْنُ مَعِينٍ: لَيْسَ بِذَاكَ وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ

Meaning: *"Al-Tabarani related in (Mu'jam) al-Kabir, and in it (the chain of transmission) is Ibrāhim Ibn al-Mukhtār, and he was declared trustworthy by Abū Dawud and Abū Ḥātim, and Ibn Maʿīn*[182] *said:* 'not all that', and the remainder of the narrators are all trustworthy."

This proves another example of where al-Haythami considered Muhammad Ibn Humayd to be thiqa (trustworthy), and here, as said above, he related from Ibrāhim Ibn al-Mukhtār. Indeed, it will be shown below under the biography of Ibrāhim Ibn al-Mukhtār how al-Haythami has considered another narration via the route of Muhammad Ibn Humayd al-Rāzi relating from Ibrāhim Ibn al-Mukhtār to have a Hasan (good) chain of transmission in another place of his Majma al-Zawa'id.

Al-Bukhārī has also related from Muhammad Ibn Humayd in several other places of his al-Tā'rikh al-Kabir.[183] These narrations may have been recorded by al-Bukhārī before he weakened Muhammad Ibn Humayd. Generally, al-Bukhāri would narrate from those he considered reliable in Hadith transmission.

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[180] The narration being as follows:

5015 - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنُ مَنْدَهِ الْأَصْبَهَانِيُّ، وَجَعْفَرُ بْنُ أَحْمَدَ بْنِ سِنَانٍ الْوَاسِطِيُّ، قَالَا: ثنا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، ثنا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ، ثنا شُعْبَةُ، عَنْ هَارُونَ بْنِ سَعْدٍ، عَنْ ثُمَامَةَ بْنِ عُقْبَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: " كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ عَلَيْنَا مِنَ الصَّلَاةِ قُلْنَا: وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ "

[181] 2/146, no. 2885

[182] Ibn Maʿīn also said about Ibrāhim Ibn al-Mukhtār as recorded by al-Hafiz Abu Hafs Ibn Shāhin (d. 385 AH) in his Tā'rikh Asma al-Thiqāt (no. 50):

رَأَيْت إِبْرَاهِيم بن الْمُخْتَار يقدمهُ الرازيون على جمَاعَة – *"I have seen some Razīs (people of the town of Rayy) have preferred Ibrāhīm Ibn Al-Mukhtār over a group (of Hadīth scholars)."*

[183] See 3/168, no. 574, 3/204, no. 697, 4/74, no. 1997, 4/299, no. 2898, 5/16, 6/274, no. 2388, 7/73, no. 335, 7/131, no. 592, 9/36, no. 311 and 9/41, no. 356

Al-Dāraqutni (d. 385 AH) and his judgement on a narration via the route of Muhammad Ibn Humayd al-Rāzi from Ibrāhim Ibn al-Mukhtār

This now leads us to come to a conclusion with regard to Muhammad Ibn Humayd al-Rāzi. Though al-Hāfiz Ibn Hajar al-Asqalani graded Muhammad Ibn Humayd in al-Taqrib al-Tahdhib as follows:

5834– محمد ابن حميد ابن حيان الرازي حافظ ضعيف وكان ابن معين حسن الرأي فيه من العاشرة مات سنة ثمان وأربعين د ت ق

"Muhammad Ibn Humayd Ibn Hayyan al-Rāzi, Hāfiz (preserver of Hadīth), da'eef (weak), and Ibn Ma'īn had a good opinion on him, from the 10th grade, died in 248 (AH), Abū Dawud, Tirmidhi, Ibn Majah (narrated on his authority)."

Ibn Hajar did not mention all the other points of tawthiq (accreditation) that have been deduced from other sources hence his grading is not the final word in all circumstances related to the narrations of Muhammad Ibn Humayd al-Rāzi from all of his teachers.

Note also that if Muhammad Ibn Humayd was accepted to be a liar (as some claimed) by Ibn Hajar, then he would not have graded him to be merely a weak (da'eef) narrator overall. One who is suspected of lying would be weaker than the grade of 'da'eef'. Ibn Hajar would have given the grading of matruk (abandoned) if that was proven to be the case, but since he has not done so then it is not conclusively proven that Muhammad Ibn Humayd was a liar, and all of his narrations should be rejected by default. This point can be gathered by studying Ibn Hajar's *Nukhbatul Fikar*[184]

Imam Abūl Hasan al-Dāraqutni (d. 385 AH), who was probably the foremost expert on hidden defects ('Ilal) in Hadīth in his time, as well as being an acknowledged master of jarh (disparagement) and ta'dil (praise) of narrators, has left a parameter on what is the status of Muhammad Ibn Humayd al-Rāzi

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narrating specifically from Ibrāhim Ibn al-Mukhtār, based on what previous Hadīth scholars had said about him, as well as an example of his grading of a chain of transmission when he narrated from Ibrāhim Ibn al-Mukhtār.

In the *Su'alat*[185] of Abū Abdur Rahman al-Sulami (d. 412 AH) which has questions on the status of various narrators answered by al-Dāraqutni , the latter said about Muhammad Ibn Humayd in answer to al-Sulami's question on the status of Muhammad Ibn Humayd:

مختلف فيه –"There is a difference of opinion over him"

When there is a divergence of opinion on a narrator with one set of scholars praising a narrator and another set weakening him, it is at specific times possible for a scholar of Hadith (Muhaddith) to grade such a narrators Hadīth to be Hasan (good/well authenticated) depending on who he relates from and what other Masters of Hadīth have gauged.

As for al-Dāraqutni himself leaving behind a firm example on what is the status of Muhammad Ibn Humayd's narration from Ibrāhim Ibn al-Mukhtār, then this is evident from his grading of a chain of transmission via this route in his work known as *Sunan al-Dāraqutni* [186] as follows:

حَدَّثَنَا ابْنُ مَنِيعٍ ، قِرَاءَةً عَلَيْهِ , نا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ , نا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ , نا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ , عَنْ سَعِيدِ بْنِ ثَوْبَانَ , عَنْ أَبِي هِنْدَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ , أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , قَالَ : " مَنْ لَمْ يُطَهِّرْهُ مَاءُ الْبَحْرِ فَلا طَهَّرَهُ اللَّهُ "

إِسْنَادٌ حَسَنٌ

Translation:

[185] No. 342 (edited by Abu Umar Muhammad Ibn Ali al-Azhari)

[186] No. 78

Ibn Mani transmitted to us – I read to him – Muhammad Ibn Humayd al-Rāzi transmitted to us – Ibrāhim Ibn al-Mukhtār transmitted to us – Abdul Aziz Ibn Umar Ibn Abdul Aziz transmitted to us from Sa'id Ibn Thawban from Abū Hind from Abū Hurayra (ra): The Prophet ﷺ said: *"Whatever did not get purified by sea water is not pure to Allah."* The chain of transmission is Hasan (good/well authentic).

In this example, al-Dāraqutni has clearly declared the chain of transmission via the route of Muhammad Ibn Humayd al-Rāzi narrating from Ibrāhim Ibn al-Mukhtār to be Hasan (good). This indicates that he considered all the sub narrators to be reliable in a certain manner and thus leading to his conclusion that the chain is Hasan according to his standards.

After al-Dāraqutni, other major scholars have also quoted the above narration from *Sunan al-Dāraqutni* with his precise authentication, and not opposed his grading. Such luminaries include the following authors from hundreds of years ago:

a) The Maliki scholar, al-Hāfiz Abdul Haqq al-Azdi al-Ishbili[187] (d. 581 AH) has quoted it from al-Dāraqutni in his *al-Ahkam al-Shari'a al-Kubra.*[188]

b) The Maliki Qur'anic exegete known as Abū Abdillah Muhammad Ibn Ahmed al-Qurtubi (d. 671 AH) has quoted it from al-Dāraqutni in his famous *Tafsir al-Qurtubi.* [189]

c) The Shafi'i scholar known as Kamalud-Din al-Damiri (d. 808 AH) has quoted it from al-Dāraqutni in his *al-Najm al Wahhaj fi Sharh al-Minhaj.*[190]

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[187] His biography can be found in *al-Takmila fi Kitab al-Sila* (3/120, no. 299) of al-Hafiz Ibn al-Abbar (d. 658 AH) where he mentioned that al-Ishbili was a Hafiz of Hadīth who was also an expert on the hidden defects in Hadīth and the background to the narrators

[188] 1/415

[189] 13/54, under Sura al-Furqān, verse no. 48

d) The Shafi'i scholar known as Zakariyya al-Ansari[191] (d. 926 AH) who was given the title Shaykhul-Islam, has quoted it from al-Dāraqutni in his *Asna al-Matalib fi Sharh Rawda al-Talib.*[192]

Imam Alaud-Din al-Mughulta'i al-Hanafi (d. 762 AH) has also mentioned it from al-Dāraqutni without mentioning the grading in his Sharh on Sunan Ibn Majah known as *al-I'lam bi-Sunnatihi alayhis salatu was salam*.[193]

Another example where al-Dāraqutni declared a chain to be Hasan in his Sunan[194] is as follows:

121 – حَدَّثَنَا أَبُو بَكْرٍ النَّيْسَابُورِيُّ , نا مُحَمَّدُ بْنُ عَقِيلِ بْنِ خُوَيْلِدٍ , نا حَفْصُ بْنُ عَبْدِ اللَّهِ , نا إِبْرَاهِيمُ بْنُ طَهْمَانَ , عَنْ أَيُّوبَ , عَنْ نَافِعٍ , عَنِ ابْنِ عُمَرَ , قَالَ: قَالَ رَسُولُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَيُّمَا إِهَابٍ دُبِغَ فَقَدْ طَهُرَ» . إِسْنَادٌ حَسَنٌ

Translation:

Abū Bakr al-Naysābūrī transmitted to us – Muhammad Ibn Aqil Ibn Khuwaylid transmitted to us – Hafs Ibn Abdullah transmitted to us – Ibrāhim Ibn Tahman transmitted to us from Ayyub from Nāfi from Ibn Umar (ra), who said: The Prophet ﷺ said: *"Any skin that is tanned, then it has become pure."* The chain of transmission is Hasan (good/well authentic).

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190 1/233

191 He was one of the students of al-Hafiz Ibn Hajar al-Asqalani (d. 852 AH)

192 1/9

193 1/233

194 No. 121

The above narration was also mentioned from al-Dāraqutni by al-Hāfiz Ibn Hajar al-Asqalani in his *al-Talkhis al-Habir*[195] where he said:

عن ابن عمر، رواه الدّارَقطني بإسناد على شرط الصحة، وقال: إنّه حسن

Meaning:

"From Ibn Umar, it has been related by al-Dāraqutni with a chain of transmission upon the condition of being authentic, and he (al-Dāraqutni) said: 'It is Hasan (good).'"

This example shows that al-Hafiz Ibn Hajar valued al-Dāraqutni's grading of the chain of transmission and hence he quoted him without opposition.

Henceforth, the overall grading of Muhammad Ibn Humayd al-Rāzi narrating from Ibrāhim Ibn al-Mukhtār is that he is reliable in this situation and the narration has a Hasan (good) chain as al-Dāraqutni demonstrated with this link of these two last named narrators. As for the disparagement (jarh) on Muhammad Ibn Humayd then it is not conclusive enough to dismiss his narrations from Ibrāhim Ibn al-Mukhtār. This judgement is clarified by recalling the following that was mentioned from Tahdhib al-Tahdhib of al-Hāfiz Ibn Hajar earlier on:

'Abdullāh Ibn Ahmed recorded his father [Ibn Ḥanbal] as saying: "Knowledge will not cease to exist in Rayy for as long as Muḥammad Ibn Ḥumayd is still alive."

ʿAbdullāh (Ibn Ahmed) said: Muhammad Ibn Humayd visited us [i.e. In Baghdad] when my father was in the army. When he left, my father returned and his students began asking him about him (Ibn Ḥumayd). He asked me: "What is the matter with these people?" I replied: "He [Ibn Ḥumayd] came here and related ḥadīths to them which they do not recognise." He asked me: "Did you write from him?" I answered: "Yes." I showed it [i.e. his notebook] to him, upon which he remarked: "His Ḥadīth from Ibn al-Mubārak and Jarīr is Sahih (rigorously authentic); as for his Ḥadīth from the people of Rayy[196] he knows better."

[195] 1/109, no. 105 (Adwa al-Salaf edition)

[196] Ibrāhim Ibn al-Mukhtār was originally from Rayy

ʿAlī Ibn al-Hussain Ibn al-Junayd recorded Ibn Maʿīn as saying: "Trustworthy (thiqa); these ḥadīths he narrates are not his own; they are of his teachers from whom he narrates."

Let us now have a look at the next narrator in al-Silafi's *al-Mashyakha al-Baghdādiyya*.

Ibrāhim Ibn al-Mukhtār (d. 180 AH)

6) The sixth narrator was **Ibrāhim Ibn al-Mukhtār (d. 180 AH)**.[197] He was a narrator that was also found in the chain of transmission presented from *Tā'rikh Jurjān* of Hamza al-Sahmi, but his name was incorrectly scribed as Ibrāhim Ibn al-Hannāz in that work.

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[197] The link between narrators number 4 to 6: Muhammad Ibn Hārun who transmitted to us from Ibn Humayd al-Razi who transmitted to us from Ibrāhim Ibn al-Mukhtār, can also been seen in the following Hadīth related works:

a) *Al-Kāmil fi du'afa al-rijal* (1/568, no. 1553, Rushd edition) of al-Hafiz Abu Ahmed Ibn ʿAdī (d. 365 AH)

b) *Al-Khāmis min Mashyakha* (no. 12) of Abu Umar Muhammad Ibn al-Abbās Ibn Haywayh al-Khazzaz (d. 382 AH), as transmitted by Abul Hasan al-Dāraqutni (d. 385 AH)

Note also that narrator no. 3 above - Abul Fadl Ubaydullah Ibn Abdur Rahman al-Zuhri (d. 381 AH) has also left a Hadīth collection known as *"Hadīth Abi'l Fadl al-Zuhri"* which has some 745 narrations. Within this collection, there is an example of Abul Fadl al-Zuhri narrating from narrator no. 4 (Muhammad Ibn Hārun Ibn Humayd Ibn al-Mujaddar) relating from narrator no. 5 (Muhammad Ibn Humayd al-Rāzi). See no. 109 of *"Hadīth Abi'l Fadl al-Zuhri"*

The following is what was mentioned in the *Tahdhib al-Tahdhib*[198] of al-Hāfiz Ibn Hajar al-Asqalani with regard to Ibrāhim Ibn al-Mukhtār al-Tamimi (Abū Ismā'il al-Rāzi al-Hawāri also known as Habawayh)

[288] بخ ت ق البخاري في الأدب المفرد والترمذي وابن ماجة إبراهيم بن المختار التميمي أبو إسماعيل الرازي الحواري ويقال له حبويه بحاء مهملة وموحدة روى عن شعبة ومالك وابن إسحاق وابن جريج وغيرهم وعنه محمد بن حميد الرازي ومحمد بن سعيد الأصبهاني وفروة بن أبي المغراء وعدة قال بن معين ليس بذاك وقال زنيج تركته ولم يرضه وقال البخاري فيه نظر يقال بين موته وموت أبن المبارك سنة وقال أبو حاتم صالح الحديث وهو أحب إلي من سلمة بن الفضل وعلي بن مجاهد وقال بن عدي ما أقل ما يروي عنه غير بن حميد وقال أبو داود لا بأس به قلت وذكره بن حبان في الثقات وقال يتقي حديثه من رواية بن حميد عنه وذكره بن شاهين أيضا في الثقات

The above biography mentioned that amongst the students of Ibrāhim Ibn al-Mukhtār was: Muhammad Ibn Humayd al-Rāzi, Muhammad Ibn Sa'id al-Asbahāni, Farwa Ibn Abi'l Maghrā and others.[199] As for the actual jarh (disparagement) and ta'dil (praise), then Ibn Hajar said above:

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[198] 12/105

[199] Al-Hafiz al-Mizzi mentioned the following who took from Ibrāhim Ibn al-Mukhtār in his *Tahdhib al-Kamal* (2/194):

Ibrāhim Ibn Ishāq al-Talqani, Sa'id Ibn Muhammad al-Jarmi, Amr Ibn Rafi al-Qazwini, Farwa Ibn Abi'l Maghra al-Kindi, Muhammad Ibn Humayd al-Razi, Muhammad Ibn Sa'id Ibn al-Asbahāni, Muhammad Ibn al-Tufayl al-Nakha'i, Muhammad Ibn Abdullah Ibn Abi Ja'far al-Razi and Hisham Ibn Ubaydullah al-Razi

"Ibn Maʻīn (has graded him as): 'not all that' (laysa bi-dhāka).[200] Zunayj (graded him) as 'one whose ḥadīths are abandoned and did not satisfy him'.[201] Al-Bukhārī said: 'His matter needs to be looked into (fihi nazr) and between his death and Ibn al-Mubarak's was a year.' Abū Ḥātim has included him in the category of "good with regard to Ḥadīth" (Ṣāliḥ al-Ḥadīth)[202] and has preferred him over Salamah Ibn al-Fadl and 'Alī Ibn Mujāhid. Ibn ʿAdī stated that with the exception of Ibn Ḥumayd, only a few narrate Hadīths on his authority. Abū Dāwūd said: 'there is no problem with him (lā ba'sa bihi).'[203] I say: Ibn Ḥibbān included him in the category of trustworthy narrators (al-thiqāt) but said: 'fear his ḥadīths whose transmission (riwāya) contains Ibn Ḥumayd relating from him.' Ibn Shāhīn has included him (in his book on) "trustworthy narrators (al-thiqāt)."

Ibn Hajar al-Asqalani has given a summarised grading on Ibrāhim Ibn al-Mukhtār as follows in his *Taqrib al-Tahdhib* (based on what he mentioned in his *Tahdhib al-Tahdhib*):

245- إبراهيم ابن المختار التميمي أبو إسماعيل الرازي [يقال له حبويه] صدوق ضعيف الحفظ من الثامنة يقال مات سنة اثنتين وثمانين بخ ت ق

Meaning:

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[200] This report was mentioned by al-Khatib al-Baghdādi in his Tā'rikh Baghdad (7/115, no. 3183) under the biography of Ibrāhim Ibn al-Mukhtār

[201] This report was also mentioned by al-Khatib al-Baghdādi in his Tā'rikh Baghdad (7/116, no. 3183) under the biography of Ibrāhim Ibn al-Mukhtār and in al-Du'afa al-Kabir (1/67) of al-Uqayli

[202] This was recorded by his son Abdur Rahman Ibn Abi Hatim in his Kitab al-Jarh wa al-Ta'dil (2/138, no. 443)

[203] This report was also mentioned by al-Khatib al-Baghdādi in his Tā'rikh Baghdad (7/116, no. 3183) under the biography of Ibrāhim Ibn al-Mukhtār, and it is also found in the earlier work known as Su'alat Abi Ubayd al-Ajurri li al-Imam Abi Dawud (no. 1864)

"Ibrāhim Ibn al-Mukhtār al-Tamimi Abū Ismā'il al-Rāzi (it is said he is Habawayh), Saduq da'eef al-hifz (truthful, weak in preserving[204]), from the 8th grade, it is said he died in 180 AH, (those who narrated his Hadīth include): al-Bukhārī in al-Adab al-Mufrad, al-Tirmidhi (in al-Jami), Ibn Majah (in al-Sunan)."

The above grading given by Ibn Hajar is sufficient for Ibrāhim Ibn al-Mukhtār's narrations to be declared Hasan (good). The following example clarifies this point.

Ibn Hajar also gave the grading of *Saduq da'eef al-hifz* to another narrator known as Ibrāhim Ibn Abdur Rahman al-Saksaki in his *Taqrib al-Tahdhib*:

204– إبراهيم ابن عبد الرحمن السكسكي أبو إسماعيل الكوفي مولى صخير بالمهملة ثم المعجمة مصغرا صدوق ضعيف الحفظ من الخامسة خ د س

Al-Saksaki is a narrator found in some two places in Sahih al-Bukhārī[205] and thus reliable to al-Bukhārī.

Al-Dhahabi mentioned al-Saksaki in his *Man Tukullima Fihi wa Huwa Muwaththaq aw Salih al-Hadīth*[206] (Narrators whose reliability was questioned but they are Reliable or good (Salih) in Hadīth), and said about him:

"His Hadīth is good" – **حديثه حسن**

Looking at the points mentioned above by Ibn Hajar in his *Tahdhib al-Tahdhib* in further detail one may mention that:

i) Ibn Ma'īn saying: 'not all that' (laysa bi-dhāka) is not a severe disparagement and Ibn Hajar knew that Ibn Shāhin had included Ibrāhim Ibn al-Mukhtār in his book on trustworthy narrators. This is

[204] Meaning by memory

[205] See no. 2675 and 2996

[206] No. 6

known as *Tā'rikh Asma al-Thiqāt* [207] and Ibn Shāhin said by quoting Ibn Ma'īn under Ibrāhim Ibn al-Mukhtār's entry:

وَقَالَ بن معِين رَأَيْت إِبْرَاهِيم بن الْمُخْتَار يقدمهُ الرازيون على جمَاعَة

Meaning: "*I have seen some Razīs (people of the town of Rayy) have preferred Ibrāhīm Ibn Al-Mukhtār over a group (of Hadīth scholars).*"

Based on this point from Ibn Ma'īn it is apparent that Ibn Shāhin considered Ibrāhim Ibn al-Mukhtār to be thiqa (reliable).

ii) As for Zunayj and his saying about Ibrāhim: 'One whose ḥadīths are abandoned and did not satisfy him." This is not an explained type of disparagement (jarh mufassar) and thus not given much consideration as others have accredited (tawthiq) him

iii) As for what was ascribed to al-Bukhārī: *'His matter needs to be looked into (fihi nazr) and between his death and Ibn al-Mubarak's was a year."*

This point from al-Bukhārī saying "fihi nazr" was recorded by al-Hāfiz Abū Ahmed Ibn ʿAdī in his *al-Kāmil fi du'afa al-rijal*[208] and the portion saying: *"And between his death and Ibn al-Mubarak's was a year"* was recorded by al-Bukhārī in his al-Tā'rikh al-Kabir[209] and by al-Khatib al-Baghdādi in his *Tā'rikh Baghdad*.[210]

What is interesting to note is that in *al-Tā'rikh al-Kabir* by al-Bukhārī himself he has not mentioned this disparagement (jarh) of saying: "fihi nazr." This seems

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[207] No. 50

[208] 1/568, no. 81

[209] 1/330

[210] 7/116

to indicate that al-Bukhārī may have revised his earlier jarh on Ibrāhim and remained silent on Ibrāhim's overall status in *al-Tā'rikh al-Kabir*.[211]

We have previously mentioned in our 2014 work entitled: *The Blazing Star in Defence of a Narration from Malik al-Dar* [212] the following aspects that may also be applied to al-Bukhārī's silence on Ibrāhim Ibn al-Mukhtār in his *al-Tā'rikh al-Kabir:*

"It should be noted that the Tā'rikh is generally devoid of clear rulings in favour of, or against the narrators. Some authorities have commented on this silence on the part of al-Bukhārī, e.g. al-Hāfiz al-Iraqi says, when speaking about one of the narrators, 'Abdal Karim Ibn Abi'l Mukhariq, 'As for al-Bukhārī, he did not indicate anything about his status, which shows that there remains some possibility of acceptability, since he says in his Tā'rikh, 'For everyone against whom I do not mention clear words, there remains some possibility of his being acceptable, but if I say, 'There is doubt about him', then there remains no possibility.[213]'"[214]

What reinforces this point even further is the fact that Imam al-Bukhārī has actually recorded the following narration in his *al-Adab al-Mufrad*[215] via the route of Ibrāhim Ibn al-Mukhtār:

[1259] حدثنا فروة بن أبي المغراء قال أخبرنا إبراهيم بن المختار عن معروف بن سهيل البرجمي عن

211 1/330

212 See p. 97 of the file uploaded here

213 Hafiz al-Mizzi (d. 742 AH) mentioned it in his Tahdhib al-Kamal (18/265, Awwad edn) from al-Hafiz Abu Muhammad Abdullah Ibn Ahmed Ibn Sa'eed Ibn Yarbu al-Ishbili (b. 444 AH - d. 522 AH) who quoted it from the manuscript of al-Bukhari's al-Tā'rikh al-Kabir

214 Quoted from *A Study of Ibn Hajar al Asqalani and his work al-Nukat ala Kitab Ibn al-Salah* (p. 22) by Hamad al-Othman

215 No. 1259

جعفر بن أبي المغيرة قال نزل بي سعيد بن جبير فقال حدثني بن عباس أنه كان يقال أين أيسار الجزور فيجتمع العشرة فيشترون الجزور بعشرة فصلان إلى الفصال فيجيلون السهام فتصير لتسعة حتى تصير إلى واحد ويغرم الآخرون فصيلا فصيلا إلى الفصال فهو الميسر

Translation:

Farwa Ibn Abi'l Maghrā transmitted to us by saying: Ibrāhim Ibn al-Mukhtār informed us from Ma'ruf Ibn Suhayl al-Burjami from Ja'far Ibn Abi'l Mughira who said Ja'far Ibn Abi'l-Mughira said, "Sa'id Ibn Jubayr stayed with me and said that Ibn 'Abbās related to me that he used to say, 'Where are those who play with gambling arrows for the slaughtered camel? They buy a camel with ten shares. Then they shuffle the arrows and it becomes nine shares and they continue until comes down to one share. The others lose their shares to the one share. That is gambling (arrow-shuffling).'"

The following verdict from Imam al-Bukhārī has also been recorded earlier from his student, Abū Isa al-Tirmidhi as in his Jami[216]:

Muhammad Ibn Ismā'il (al-Bukhārī) said: "Ibn Abi Layla, he is truthful (saduq), but I do not report from him because he did not know the authentic (Sahih) from the weak of his narrations. I do not report anything from anyone who is similar to this."

This indicates that al-Bukhārī must have thought of Ibrāhim Ibn al-Mukhtār in a positive light even if he may have disparaged him on other occasions.

iv) Al-Hāfiz Ibn Hajar was quoted above as saying in his *Tahdhib al-Tahdhib: "Ibn ʿAdī stated that with the exception of Ibn Ḥumayd, only a few narrate Hadīths on his authority."*

What is pertinent to mention is that Ibn ʿAdī finished off his biography on Ibrāhim Ibn al-Mukhtār by saying:

وهو ممن يكتب حديثه

[216] No. 364

"And he is one whose Hadīth is written down."

v) As for Ibn Hibban saying in his *Kitab al-Thiqāt* (book on trustworthy narrators*): "Fear his ḥadīths whose transmission (riwāya) contains Ibn Ḥumayd relating from him"*

This point made by Ibn Hibban seems to have been inferred by himself based on what he mentioned in his *Kitab al-Majruhin*. It has also been said under the entry on Muhammad Ibn Humayd above:

Ibn Hibban mentioned the following narration in his *Kitab al-Majruhin* (2/303, no. 1009) that was not mentioned by Ibn Hajar al-Asqalani in his *Tahdhib al-Tahdhib:*

وَقَالَ: سمعت إبراهيم بن عبد الواحد البغدادي يقول: قال صالح بْن أحمد بْن حنبل كنت يوما عند أبي إذ دق الباب فخرجت فإذا أبو زُرْعَة ومحمد بن مسلم ابن وارة يستأذنان –ثم ذكر قصة ثم قال – ثم تحدثوا ساعة فقال ابن وارة: يا أبا عَبد الله رأيت محمد بن حميد؟ قال: نعم. قال: كيف رأيت حديثه؟ قال: إذا حدث عن العراقيين يأتي بأشياء مستقيمة، وإذا حدث عن أهل بلده مثل إبراهيم بن المختار وغيره أتى بأشياء لا تعرف، لا تدري ما هي

Translation:

He also said: I heard Ibrāhīm Ibn ʿAbd al-Wāḥid saying: Ṣāliḥ Ibn ʿAbdillāh Ibn Ahmed Ibn Ḥanbal said: *"One day, I was with my father, when someone knocked on the door. I went [to open it]; Abū Zurʿa and Muḥammad Ibn Muslim Ibn Wārah were [outside the door] seeking permission [to enter]."* He mentioned a story, then said: *"Thereafter, they spoke for a while. Ibn Wārah said: 'O Abū ʿAbdillāh [i.e. Aḥmed Ibn Ḥanbal], have you seen Muḥammad Ibn Ḥumayd?' He answered 'Yes.' He [Ibn Wārah] asked: 'What do you maintain regarding his Ḥadīth?' He replied: 'When he narrates from Iraqis, he presents sound things; [on the other hand,] when he narrates from the people of his locality, such as Ibrāhīm Ibn al-Mukhtār and the likes, he brings unknown things – it is not known what they are.'"*

Ibn Hibban has narrated this report on the authority of his teacher, Ibrāhim Ibn Abdul Wahid al-Baghdādi who appears to be an unknown (majhul) narrator whose status and biography was un-locatable by the writer of these lines. Hence, the narration is not proven to be sound. Even if it was established then it goes to show that Muhammad Ibn Humayd al-Rāzi would narrate soundly from the Iraqi's, but when he narrated from Ibrāhim Ibn al-Mukhtār or others from Rayy originally, then Ibn Hanbal was unfamiliar with such narrations. This does not mean his narrations from Ibrāhim Ibn al-Mukhtār were unsound but merely that Ibn Hanbal had not heard of such narrations. Other scholars of Hadīth did know of the status of Muhammad Ibn Humayd's narrations from Ibrāhim Ibn al-Mukhtār, one such scholar was the Muhaddith of Baghdad in his time known as Abūl Hasan al-Dāraqutni (d. 385 AH). See later for an example from al-Dāraqutni.[217]

The fact that al-Hāfiz Ibn Hajar has not mentioned the above from Ibn Ḥibbān seems to indicate that he did not depend on it, especially since he quoted from Abdullah Ibn Ahmed Ibn Hanbal as saying from his father, Ibn Hanbal (as quoted above from al-Tahdhib of Ibn Hajar) on Muhammad Ibn Humayd: *"As for his Ḥadīth from the people of Rayy, he knows better."*

Note also that Muhammad Ibn Humayd also related the narration for 20 rak'ats Tarāwīh from Umar Ibn Hārun, and the latter heard it from Ibrahim Ibn al-Mukhtār. This was seen in the chain of transmission presented in the Ta'rikh Jurjān of al-Hafiz Hamza Ibn Yusuf al-Sahmi (see narration no. 1).

Hence, the claim of Ibn Hibban is not fully justified when he said: *"Fear his ḥadīths whose transmission (riwāya) contains Ibn Ḥumayd relating from him"*

Scholars like al-Dāraqutni did not accept it, and as will be shown below by al-Hāfiz al-Haythami who was the Shaykh of al-Hāfiz Ibn Hajar al-Asqalani. Note also that al-Daraqutni has written notes to Ibn Hibban's *Kitab al-Majruhin* that has been published under the title *Ta'liqat ala al Majruhin li Ibn Hibban*. Despite what Ibn Hibban mentioned in his *Kitab al-Thiqat* and *Kitab al-Majruhin*, al-Daraqutni still considered a chain he presented in his Sunan via the route of

[217] This example from al-Dāraqutni has already been given above under the entry for Muhammad Ibn Humayd

Muhammad Ibn Humayd from Ibrāhim Ibn al-Mukhtār, to be Hasan (good), and how at least four scholars[218] after al-Dāraqutni quoted his grading without any contention. This indicates that al-Daraqutni did not take Ibn Hibban's contentions to be valid.

Imam Alaud-Din al-Mughulta'i al-Hanafi (d. 762 AH) has also mentioned two more points about Ibrāhim Ibn al-Mukhtār in his *Ikmal fi Tahdhib al-Kamal* [219] which were not mentioned later on by al-Hāfiz Ibn Hajar. This being as follows:

وقال أبو عمر بن عبد البر: ليس ممن يحتج به.

وقال مسلمة: روى عنه ابن وضاح، وكان نعم الرجل، مات سنة ثمانين ومائة.

Meaning: "Abū Umar Ibn Abd al-Barr (d. 463 AH) said: *'He is not one who is used as a proof.'* [220] Maslama said: *'Ibn Waddah reported from him, and he* [221] *was an excellent man; he died in 180 AH.'"*

As for the claim made by Ibn Abd al-Barr then he has not provided any evidence from previous Hadīth scholars to substantiate his claim. Ibn Abd al-Barr has also narrated a report going back to Ali (ra) via the route of Ibrāhim Ibn al-Mukhtār in his *al-Istidhkar* [222]as well as in his *al-Tamhid lima fil Muwatta min*

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[218] Abdul Haqq al-Azdi al-Ishbili (d. 581 AH), Abu Abdullah Muhammad Ibn Ahmed al-Qurtubi (d. 671 AH), Kamalud-Din al-Damiri (d. 808 AH) and Zakariyya al-Ansari. This has been shown earlier on under the entry on Muhammad Ibn Humayd al-Rāzi

[219] 1/288

[220] This point from Ibn Abd al-Barr was mentioned in his *al-Isti'ab fi ma'rifa al-ashab Ashab* (4/1964, under no. 4220)

[221] Meaning Ibrāhim Ibn al-Mukhtār who died in 180 AH

[222] 3/247 (Darul Kutub Ilmiyya edition)

al Ma'ani wal Asānid [223]going back to Qatada Ibn al-Nu'man. He did not weaken Ibrāhim in both of these named works.

Two examples of classical Hadīth scholars who have accepted Ibrāhim Ibn al-Mukhtār to be a reliable type of narrator post the period of Ibn Abd al-Barr include:

i) Al-Hāfiz Diya al-Maqdisi al-Hanbali (d. 643 AH) who as stated earlier compiled a Hadīth collection known as *al-Ahadīth al-Mukhtāra* or also known as *al-Mustakhraj min al-Ahadīth al-Mukhtāra mimma lam yukhrijuhu al-Bukhārī wa Muslim fi Sahihhayhima*. As the title suggests his aim was to incorporate narrations that apparently fit the criteria of al-Bukhārī and Muslim but not mentioned in their respective Sahih Hadīth collections.

Within al-Mukhtāra[224] he has included a narration via the route of Ibrāhim Ibn al-Mukhtār and Dr. Abdul Malik Dahish who was the editor of al-Mukhtāra has declared the chain of transmission via the route of Ibrāhim Ibn al-Mukhtār to be Sahih (rigorously authentic) in the footnote.[225]

Diya al-Maqdisi also recorded a narration from Jami al-Tirmidhi,[226] and it is via the route of Muhammad Ibn Humayd al-Rāzi from Ibrāhim Ibn al-Mukhtār.

[223] 19/230 (Moroccan Awqaf edition)

[224] 13/166, no. 100

[225] Footnote no. 100

[226] No. 3732 –

The wording in Jami al-Tirmidhi being: "Muhammad Ibn Humayd al-Razi transmitted to us: Ibrāhim Ibn al-Mukhtār transmitted to us from Shu'ba from Abi Balj from Amr Ibn Maymun from Ibn Abbās (ra): 'The Prophet ﷺ ordered that the doors be closed, except the door of Ali.'" [Al-Tirmidhi said]: "This Hadīth is gharib (strange), we do not know of it from Shu'ba except through this route."

The editor of al-Mukhtāra[227] declared this particularly chain to be Hasan (good) in the footnote.

ii) Al-Hāfiz Nurud-Din al-Haythami (d. 807 AH) has recorded a narration from *al-Mu'jam al-Kabir* of al-Tabarani which was via the route of Muhammad Ibn Humayd al-Rāzi reporting from Ibrāhim Ibn al-Mukhtār. The wording in al-Tabarani's *al-Mu'jam al-Kabir* [228] being:

697 – حَدَّثَنَا الْقَاسِمُ بْنُ عَبَّادٍ الْخَطَّابِيُّ، ثنا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، ثنا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ، ثنا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ، قَالَتْ: بَعَثَنِي مُعَوِّذُ بْنُ عَفْرَاءَ بِقِنَاعٍ مِنْ رُطَبٍ عَلَيْهِ أَجْرٌ مِنْ قِثَّاءٍ، زُغْبٍ إِلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: وَكَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «يُحِبُّ الْقِثَّاءَ، وَكَانَتْ طَيْبَةٌ قَدْ قَدِمَتْ مِنَ الْبَحْرَيْنِ فَمَلَأَ يَدَهُ مِنْهَا فَأَعْطَانِيهَا»

This is how al-Haythami has mentioned it in his *Majma al-Zawa'id*:[229]

14182 – وَعَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ قَالَتْ: «بَعَثَنِي مُعَوِّذُ بْنُ عَفْرَاءَ بِقِنَاعٍ مِنْ رُطَبٍ عَلَيْهِ أُجَرُ مَنْ قِثَّاءٍ زُغْبٍ إِلَى رَسُولِ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – وَكَانَ النَّبِيُّ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – يُحِبُّ الْقِثَّاءَ، وَكَانَتْ حِلْيَةٌ قَدْ قَدِمَتْ مِنَ الْبَحْرَيْنِ فَمَلَأَ يَدَهُ مِنْهَا فَأَعْطَانِيهَا.

14183 – وَفِي رِوَايَةٍ: فَأَعْطَانِي مَلْءَ كَفِّي حَلْيًا أَوْ ذَهَبًا» .

رَوَاهُ الطَّبَرَانِيُّ وَاللَّفْظُ لَهُ، وَأَحْمَدُ بِنَحْوِهِ وَزَادَ: فَقَالَ: " تَحَلَّيْ بِهَذَا " . وَإِسْنَادُهُمَا حَسَنٌ.

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[227] 13/30, fn. 37

[228] 24/274

[229] 9/13

The last line mentioned that al-Haythami provided the wording from al-Tabarani (no. 14182), and Ahmed (Ibn Hanbal) related it likewise with some extra wording. The main part is the last underlined portion where he said: *"And the two chains of transmission are Hasan (good)."*

This shows that al-Haythami considered the route with Muhammad Ibn Humayd relating from Ibrāhim Ibn al-Mukhtār to be Hasan (good) as in the above example from *al-Mu'jam al-Kabir* of al-Tabarani. Indeed, there is another narration in *al-Mu'jam al-Kabir* of al-Tabarani, which indicates his thoughts on Ibrāhim Ibn al-Mukhtār.

Al-Tabarani reported the following in his *al-Mu'jam al-Kabir* [230] via the route of Ibrāhim Ibn al-Mukhtār:

390 – حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ، ثنا مُحَمَّدُ بْنُ سَعِيدٍ الْأَصْبَهَانِيُّ، ثنا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ الرَّازِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ أُمِّ نَصْرٍ الْمُحَارِبِيَّةِ، قَالَتْ: " سَأَلَ رَجُلٌ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ، فَقَالَ: " أَلَيْسَ تَرْعَى الْكَلَأَ وَتَأْكُلُ الشَّجَرَ؟، قَالَ: نَعَمْ. قَالَ: فَأَصِبْ مِنْ لُحُومِهَا "

This is how al-Haythami has mentioned the above narration in his *Majma al-Zawa'id* [231]:

8054 – عَنْ أُمِّ نَصْرٍ الْمُحَارِبِيَّةِ قَالَتْ: «سَأَلَ رَجُلٌ رَسُولَ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ؟ فَقَالَ: " أَلَيْسَ يَرْعَى الْكَلَأَ وَيَأْكُلُ الشَّجَرَ " قَالَ: نَعَمْ. قَالَ: " فَأَصِبْ مِنْ لُحُومِهَا» .

رَوَاهُ الطَّبَرَانِيُّ وَفِيهِ ابْنُ إِسْحَاقَ وَهُوَ مُدَلِّسٌ، وَبَقِيَّةُ رِجَالِهِ ثِقَاتٌ وَفِي بَعْضِهِمْ كَلَامٌ لَا يَضُرُّ.

Al-Haythami said in the last line:

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[230] 25/161

[231] 5/47

"Al-Tabarani related it and in it is Ibn Ishāq, who is a mudallis,[232]*and the rest of the narrators are trustworthy (thiqāt), and some of them (sub narrators) have speech on them that does not harm their status."*

This statement from al-Haythami indicates that he considered Ibrāhim Ibn al-Mukhtār to be a reliable (thiqa) narrator.

One of the prominent rejecters of the proofs for 20 rak'ats Tarāwīh was the late Nasirud-Din al-Albani (d. 1999). He was not familiar with this narration from al-Silafi's *al-Mashyakha al-Baghdādiyya*, as he did not mention it in his work on the rak'ats of Tarāwih. He has left a verdict on the status on Ibrāhim Ibn al-Mukhtār in his *Silsila al-Ahādīth al-Sahiha.*[233] The actual narration that he authenticated in the named *Silsila al-Ahādīth al-Sahiha* has already been presented as part of the discussion on Muhammad Ibn Humayd al-Rāzi in this treatise.

Here is what al-Albani presented:

1449 – " كنا إذا سلم النبي صلى الله عليه وسلم علينا قلنا: وعليك السلام ورحمة الله وبركاته ومغفرته ".

أخرجه البخاري في " التاريخ الكبير " (1 / 1 / 330) قال: قال محمد: حدثنا إبراهيم بن مختار عن شعبة عن هارون بن سعد عن ثمامة بن عقبة عن زيد بن أرقم قال: فذكره.

قلت: وهذا إسناد جيد رجاله ثقات كلهم من رجال " التهذيب " إبراهيم بن المختار وهو الرازي، روى عن جماعة من الثقات ذكرهم ابن أبي حاتم (1 / 1 / 138) ثم

[232] This is when a narrator used to use indecisive transmission terminology to conceal the possibility of not hearing from the one he claimed to have heard a specific narration from. Such narrators are known and listed in specific compilations by authors like Waliud-Din al-Iraqi (d. 826 AH), Ibn Hajar al-Asqalani (d. 852 AH), Sibt Ibn al-Ajami (d. 884 AH), al-Suyuti and others

[233] 3/433, no. 1449

قال: " سألت أبي عنه: فقال: صالح الحديث وهو أحب إلي من سلمة بن الفضل، وعلي بن مجاهد ". ومحمد الراوي عنه هو ابن سعيد بن الأصبهاني، وهو من شيوخ البخاري في " الصحيح " فالإسناد متصل غير معلق

Translation:

No. 1449 - "*When the Prophet ﷺ would say Salam to us, we used to say: 'wa 'Alayka Assalamu wa Rahmatullahi wa Barakaatuhu wa Maghfiratuh.*"

It was related by al-Bukhārī in *al-Tā'rikh al-Kabīr* (1/1/330), who said: Muhammad said: Ibrāhim Ibn al-Mukhtār transmitted to us from Shu'ba from Hārun Ibn Sa'd from Thumāma Ibn Uqba from Zayd Ibn Arqam (ra) who said: Then he mentioned the above text.

I say (al-Albani): **And this chain of transmission is good (jayyid**); **its sub narrators are trustworthy** (thiqāt) and all of them are the narrators (found in) al-Tahdhib (of Ibn Hajar al-Asqalani). Ibrāhim Ibn al-Mukhtār and he is al-Rāzi, he related from a group of trustworthy narrators. Ibn Abi Ḥātim[234] (1/1/138 of his al-Jarh wa al-Ta'dil) mentioned them, and then said: *"I asked my father about him, and he said: 'Salih al-Hadīth (good in Hadīth), and he is more liked to me than Salama Ibn al-Fadl and Ali Ibn Mujahid.'"*

And Muhammad, who is the narrator who relates from him, he is: Ibn Sa'id Ibn al-Asbahāni, and he is from the teachers of al-Bukhārī in "al-Sahih", and the chain of transmission is fully connected and not suspended."

Note, that al-Albani erred by claiming that the teacher of al-Bukhārī in the above narration was Ibn Sa'id Ibn al-Asbahāni. The fact of the matter is that he was actually Muhammad Ibn Humayd al-Rāzi as shown earlier on. Nevertheless, al-Albani had accepted Ibrāhim Ibn al-Mukhtār as a type of reliable narrator.

[234] Or see the alternate numbering system in his *Kitab al-Jarh wa al-Ta'dil* (2/138, no. 443)

Hence, to conclude Ibrāhim Ibn al-Mukhtār is reliable enough to have his narrations to be graded as Hasan as shown above from the example from Sunan al-Dāraqutni [235] via the route of Muhammad Ibn Humayd al-Rāzi narrating from Ibrāhim Ibn al-Mukhtār, where al-Dāraqutni (d. 385 AH) declared the chain of transmission to be Hasan (good). As well as other examples provided from al-Hafiz al-Haythami (d. 807 A), who was the Shaykh of al-Hāfiz Ibn Hajar al-Asqalani.

Abdur Rahman Ibn Atā (d. 143 AH)

7) The seventh narrator was **Abdur Rahman Ibn Atā (al-Qurashi, Abū Muhammad Ibn Bint Abi Labība al-Dhāri al-Madani, d. 143 AH).** He was a narrator that was also found in the chain of transmission presented from Tā'rikh Jurjān of Hamza al-Sahmi. The following is his biography from the *Tahdhib al-Tahdhib* [236] of al-Hāfiz Ibn Hajar al-Asqalani:

[470] د ت أبي داود والترمذي عبد الرحمن بن عطاء القرشي مولاهم أبو محمد بن بنت أبي لبيبة الذارع المدني صاحب الشارعة وروى عن عبد الملك بن جابر بن عتيك ومحمد بن جابر بن عبد الله وسليمان بن يسار وسعيد بن المسيب وأبي عبيدة بن محمد بن عمار بن ياسر وعنه بن أبي ذئب وسليمان بن بلال والدراوردي وهشام بن سعد وحاتم بن إسماعيل وغيرهم قال البخاري : فيه نظر وقال أبو حاتم شيخ يحول من كتاب الضعفاء وقال النسائي

[235] This is the narration being referred to from Sunan al-Dāraqutni (no. 78): "Ibn Mani transmitted to us – I read to him – Muhammad Ibn Humayd al-Razi transmitted to us – Ibrāhim Ibn al-Mukhtār transmitted to us – Abdul Aziz Ibn Umar Ibn Abdul Aziz transmitted to us from Sa'id Ibn Thawban from Abu Hind from Abu Hurayra (ra): The Prophet ﷺ said: *'Whatever did not get purified by sea water is not pure to Allah.'* The chain of transmission is Hasan (good/well authentic)."

[236] 5/158

ثقة وذكره بن حبان في الثقات وقال بن سعد توفي سنة ثلاث وأربعين ومائة وكان ثقة قليل الحديث روى له أبو داود والترمذي حديث حسن إنما نعرفه من حديث بن أبي ذيب انتهى وقد رواه سليمان بن بلال عن عبد الرحمن بن عطاء أيضا قلت وقال بن حبان مصري أصله من أهل المدينة يعتبر حديثه إذا روى عن غير عبد الكريم أبي أمية وقال الأزدي لا يصح حديثه وقال بن وضاح كان رفيق لمالك في الطلب وقال الحاكم أبو أحمد ليس بقوي عندهم وقال بن عبد البر ليس عندهم بذاك وترك مالك الرواية عنه وهو جاره

Summary of the above:

i) Abdur Rahman Ibn Atā was from the blessed city of al-Madīna and he related Hadīth from Abdul Malik Ibn Jābir Ibn Atik (who is actually the 8th narrator in al-Silafi's chain of transmission under scrutiny), Muhammad Ibn Jābir Ibn Abdullah, Sulayman Ibn Yasār, Sa'id Ibn al-Musayyib, Abū Ubayda Ibn Muhammad Ibn Ammar Ibn Yāsir.

ii) Those who narrated from him include: Ibn Abi Dhi'b, Sulayman Ibn Bilal, al-Darawardi, Hisham Ibn Sa'd, Ḥātim Ibn Ismā'il and others.

iii) Al-Bukhārī said: "He needs to be looked into (fihi nazr)."[237]

This jarh (disparagement) made by al-Bukhārī was not accepted by his contemporary known as Abū Ḥātim al-Rāzi (d. 277 AH). Ibn Hajar quoted Abū Ḥātim as saying in the above Arabic quote:

iv) "A Shaykh who should be removed from the book of the weak (narrators)"[238]

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[237] This is mentioned in al-Bukhari's *al-Du'afa al-Saghir* (no. 212) and in his *al-Tā'rikh al-Kabir* (5/336, no. 1070)

The meaning of Abū Ḥātim's statement is the point that Abdur Rahman Ibn Ata should be removed from al-Bukhārī's book listing weak narrators (al-Du'afa al-Saghir), as he was not conclusively proven to be weak (da'eef). The response of Abū Ḥātim al-Rāzi was considered as strengthening the state of Abdur Rahman Ibn Ata as a type of acceptable narrator according to al-Dhahabi in his *Mizan al-I'tidal*.[239]

v) Al-Nasa'i said: *Thiqa* (trustworthy)[240]

vi) Ibn Hibban[241] listed him in his *Kitab al-Thiqāt* [242] (book of reliable narrators)

vii) Ibn Sa'd said: "He died in 143 AH, and he was trustworthy (thiqa), but had few Hadīths."[243]

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238 This was mentioned by Abdur Rahman Ibn Abi Hatim al-Razi from his father, Abu Hatim, in Kitab al-Jarh wa al-Ta'dil (5/269, no. 1269)

239 2/579, no. 4919

240 Al-Hafiz Alaud-Din al-Mughulta'i (d. 762 AH) has mentioned in his *al-Iktifa fi Tanqih Kitab al-Du'afa* (2/386) that al-Nasa'i said this as mentioned in a work known as *al-Jarh wa al-Ta'dil*

241 An example of Ibn Hibban narrating via Abdur Rahman Ibn Atā can be seen in his Sahih published with the arrangement of Ibn Balban (d. 739 AH), under the title Sahih Ibn Hibban bi-tartib Ibn Balban (9/55, no. 3738), with the editing of Shu'ayb al-Arna'ut who stated that the chain of transmission is Hasan (good)

242 7/79. no. 9087

243 See Tabaqat Ibn Sa'd 7/516, no. 2061, Maktaba al-Khanji edition)

viii) Abū Dawud and al-Tirmidhi narrated a Hadīth from him and the latter graded a Hadīth with his presence to be Hasan (good). See later for the narration and what is decipherable from other scholars.

ix) Ibn Hajar said: "Ibn Hibban said (about Abdur Rahman Ibn Ata*): 'An Egyptian, his origin is from the people of al-Madīna; his Hadīth are considered if he relates from other than Abdul Karim Ibn Abi Umayya.'"*

Note, this point made by Ibn Hajar seems to be an error as what he quoted from Ibn Hibban was not about the Abdur Rahman Ibn Ata al-Qurashi being discussed, but about another narrator known as Abdur Rahman Ibn Ata Ibn Ka'b.[244]

x) Al-Azdī said: "His Hadīth is not sound" (lā yaṣihhu ḥadīthuh)."

xi) Ibn Waddah mentioned that Abdur Rahman Ibn Ata was a friend of Imam Malik's when pursuing knowledge

xii) Al-Ḥākim Abū Ahmed said that he is "not strong (laysa bi-qawī) according to them (Hadīth scholars)"

xiii) Ibn 'Abd al-Barr said that he is "not all that to them, Mālik left out narrations transmitted on his authority and he was his neighbour."[245]

Based on the above points, al-Hāfiz Ibn Hajar gave the following grading on the status of Abdur Rahman Ibn Ata in his *Taqrib al-Tahdhib* (no. 3953):

صدوق فيه لين – [Saduq fihi leen]: *"Truthful and he has some weakness."*

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[244] See Ibn Hibban's *Kitab al-Thiqāt* (7/71-72, no. 9056) for this point

[245] This is in Ibn Abd al-Barr's *al-Tamhid lima fil Muwatta min al Ma'ani wal Asanid* (17/228)

The same grading was given by Imam Badrud-Din al-Ayni (d. 855 AH) in his *Maghāni al-Akhyār fi Sharh Asāmi Rijal Ma'ani al-Athar (lil-Tahawi)*[246]

Such a grading made by al-Hāfiz Ibn Hajar equates to a narrator transmitting Hasan (good) Hadīths. This is evident by noting how Ibn Hajar made the same grading for another narrator and then graded a chain with him to be Hasan.

Example:

Ibn Hajar gave the narrator known as Abdullah Ibn Zayd Ibn Aslam the same grading as Abdur Rahman Ibn Ata in his *Taqrib al-Tahdhib*:

3330– عبد الله ابن زيد ابن أسلم العدوي مولى آل عمر أبو محمد المدني صدوق فيه لين من السابعة مات سنة أربع وستين بخ ت س

Ibn Hajar has mentioned a chain from Ibn Abi al-Dunya's *al-Faraj ba'd al-Shidda* in his *Taghliq al-ta'liq* [247] that runs via the route of Abdullah Ibn Zayd Ibn Aslam, and he graded the chain to be Hasan (good).

Ibn Hajar has also given the same grading of Saduq fihi leen to some narrators that have narrations found in either Sahih al-Bukhārī or Sahih Muslim.

Examples:

a) The narrator known as al-Qasim Ibn Malik al-Muzani was given the grading Saduq fihi leen in Ibn Hajar's *Taqrib al-Tahdhib*:

5487– القاسم ابن مالك المزني أبو جعفر الكوفي صدوق فيه لين من صغار الثامنة مات بعد التسعين خ م ت س ق

This narrator is found in Sahih al-Bukhārī[248] and Sahih Muslim[249]

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[246] 3/528, no. 296 (Darul Kutub al-Ilmiyya edition)

[247] 4/372

b) The narrator known as Abdur Rahman Ibn Sulayman Ibn Abdullah, well known as Ibn Ghasīl was given the same grading of Saduq fihi leen by Ibn Hajar in Taqrib al-Tahdhib:

3887- عبد الرحمن ابن سليمان ابن عبد الله ابن حنظلة الأنصاري أبو سليمان المدني المعروف بابن الغسيل صدوق فيه لين من السادسة مات سنة اثنتين وسبعين وهو ابن مائة وست سنين خ م د تم ق

His narrations were also found in Sahih al-Bukhārī[250] and Sahih Muslim.[251]

As for the jarh (disparagement) mentioned by al-Hāfiz Ibn Hajar from later authorities like (Abdul Ghani) al-Azdī (d. 409 AH), Al-Ḥākim Abū Aḥmed (d. 378 AH) and Ibn ʻAbd al-Barr (d. 463 AH), it is not a detailed type of disparagement (jarh mufassar), and so this will not be taken as a means to weaken Abdur Rahman Ibn Ata in a conclusive manner. This becomes even more evident when one may mention other Imams who made tawthiq (accreditation) on Abdur Rahman before the time of these three named Imams.

Additional points to take into consideration on the status of Abdur Rahman Ibn Atā:

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[248] See no. 1859, 6712 and 7330 of the edition published Muhammad Zuhayr al-Nasir

[249] No. 687 and 2992

[250] No. 3628, 5704 and 6438

[251] No. 2205

i) Imam Ibn Hajar al-Asqalani did not mention the following tawthiq from Imam Ahmed Ibn Hanbal (d. 241 AH), as recorded by Imam Abū Dawud al-Sijjistani (d. 275 AH) in his *Su'alat Abi Dawud lil Imam Ahmed Ibn Hanbal*[252]

[166] قلت لِأَحْمَد عبد الرَّحْمَن بن عَطاء يروي عَنهُ ابْن أبي ذِئْب قَالَ مَا أرى بحَدِيثه بَأْسا

Translation:

"I said to Ahmed: Abdur Rahman Ibn Atā, Ibn Abi Dhi'b narrated from him." He (Ibn Hanbal) said: "I do not see any problem in his Hadīth.""

ii) In the *Tahdhib al-Tahdhib* of Ibn Hajar it has been mentioned above that, one of the students of Abdur Rahman Ibn Ata was Ibn Abi Dhi'b. The same has just been quoted above from Abū Dawud who also narrated one Hadīth via the route of Ibn Abi Dhi'b from Abdur Rahman Ibn Ata (see below).

Ibn Abi Dhi'b is fully known as Muhammad Ibn Abdur Rahman Ibn al-Mughira and Ibn Hajar graded him to be "thiqa faqih fadil" (trustworthy, jurisprudent and virtuous) in his *Taqrib al-Tahdhib*.[253]Ibn Abi Dhi'b would narrate from trustworthy narrators except from just one narrator according to Imam Yahya Ibn Ma'īn (d. 233 AH).

Al-Hāfiz Abū Ahmed Ibn ʿAdī (d. 365 AH) mentioned in his *al-Kāmil fi du'afa al-rijal*[254] the following report with an authentic chain of transmission:

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[252] No. 166

[253] No. 6082

[254] 9/196, no. 15069

15069 – حَدثنا علان، حَدثنا ابن أبي مريم، سمعت يَحيى بن مَعين، يقول: ابن أبي ذئب ثقة، وكل من روى عنه ابن أبي ذئب ثقة، إلا أَبو جابر. وسمعت يَحيى يقول: أَبو جابر البياضي ليس بثقة كذاب

Translation:

"Allān[255] *transmitted to us: Ibn Abi Maryam*[256] *reported to us: I heard Yahya Ibn Ma'īn say: 'Ibn Abi Dhi'b is trustworthy (thiqa), and everyone that Ibn Abi Dhi'b narrates from is trustworthy (thiqa), except Abū Jābir.' And I heard Yahya say: 'Abū Jābir al-Bayādī is not trustworthy, a liar.'"*

Al-Hāfiz Ibn Hajar also recorded similarly the above report in his *Tahdhib al-Tahdhib*[257] and also mentioned the following report:

وقال أبو داود سمعت أحمد بن صالح يقول شيوخ ابن أبي ذئب كلهم ثقات إلا البياضي

Meaning:

"Abū Dawud said that he heard Ahmed Ibn Salih say: 'The teachers of Ibn Abi Dhi'b are all trustworthy except al-Bayādī.'"

Both of these statements substantiate the point that Ibn Abi Dhi'b considered Abdur Rahman Ibn Ata to be thiqa (reliable), and it is likely that both Ibn Ma'īn

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[255] This is Allān Ali Ibn Ahmed Ibn Sulayman al-Sayqal (d. 317 AH). His biography was mentioned by al-Dhahabi in his *Siyar A'lam an-Nubala* (14/496, no. 279) where he also mentioned that he was thiqa (reliable). Ibn ʿAdī mentioned Allan's name in his *al-Kāmil* (1/347, no. 861 & 2/433, no. 2912)

[256] This is Ahmed Ibn Sa'd Ibn al Hakam Ibn Abi Maryam al-Misri (d. 253 AH). His biography was mentioned by al-Dhahabi in his Siyar A'lam an-Nubala (12/311, no. 119) and he mentioned that al-Nasa'i said there is no problem with Ibn Abi Maryam. Ibn Hajar said he was saduq (truthful) in his *Taqrib al-Tahdhib* (no. 36)

[257] 9/304-305

and Ahmed Ibn Salih must have also considered Abdur Rahman Ibn Ata to be a reliable type of narrator or else they would have mentioned it, just as they did with al-Bayādī.

iii) Al-Hāfiz Abū Ahmed Ibn ʿAdī (d. 365 AH) has not listed Abdur Rahman Ibn Ata in his *al-Kāmil fi du'afa al-rijal.* This means that Abdur Rahman Ibn Ata was either thiqa (trustworthy) or saduq (truthful) to him. This is deciphered from the introduction of his *al-Kāmil* [258] where he said:

وصنفته على حروف المعجم ليكون أسهل على من طلب راويا منهم، ولا يبقى من الرواة الذين لم أذكرهم إلا من هو ثقة أو صدوق، وإن كان يُنْسَب إلى هوى وهو فيه متأول

Meaning:

> *"I have assorted the (names of the narrators) in an alphabetically ordered lexicon for easy reference for whoever seeks a narrator from them. I have also excluded from my book only those narrators who have been graded as trustworthy (thiqa) or truthful (ṣadūq) even if they are accused of a certain innovation (hawā), yet they have a good point regarding its interpretation."*

iv) Al-Hāfiz Alaud-Din al-Mughulta'i (d. 762 AH) has mentioned in his *al-Iktifa fi Tanqih Kitab al-Du'afa*[259] that Ibn Khalfun[260] (d. 636 AH) has listed Abdur Rahman Ibn Ata in his book listing trustworthy narrators (Kitab al-Thiqāt) and said about him:

"He was a jurisprudent" - **كان فقيها**

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[258] 1/84 (Rushd edition)

[259] 2/386

[260] This is al-Hafiz Abu Bakr Muhammad Ibn Isma'il Ibn Khalfun. His biography was mentioned by al-Dhahabi in his Siyar A'lam an-Nubala (23/71)

v) Al-Hāfiz Diya al-Maqdisi (d. 643 AH) included a narration via the route of Abdur Rahman Ibn Ata in *al-Ahadīth al-Mukhtāra*, and thus considered him to be reliable. See the discussion below for this.

vi) Al-Hāfiz Nuruddin al-Haythami (d. 807 AH) was one of the teachers of al-Hāfiz Ibn Hajar al-Asqalani. In his *Majma al-Zawa'id*[261], he has given his personal grading after mentioning a narration recorded by al-Tabarani in al-Awsat[262] and Ahmed Ibn Hanbal in his Musnad.[263] He concluded by saying:

عَبْدِ الرَّحْمَنِ بْنِ عَطَاءٍ، وَهُوَ ثِقَةٌ وَفِيهِ خِلَافٌ لَا يَضُرُّ

Meaning:

"Abdur Rahman Ibn Atā, he is thiqa (reliable) and there is difference of opinion over him, but it does not harm (his overall status)."

This point from al-Haythami is a strong indicator that the jarh (disparagement) recorded on Abdur Rahman Ibn Ata is not of much consequence as it is not an explained type of criticism (jarh mufassar).

It was mentioned earlier from the *Tahdhib al-Tahdhib* of Ibn Hajar that Abū Dawud in his Sunan and al-Tirmidhi in his Jami have both recorded a Hadīth from the route of Abdur Rahman Ibn Atā. This example from these two books of Hadīth is quite significant as it also helps one decipher what other scholars thought of the chains of transmission containing Abdur Rahman Ibn Atā.

The following is the wording recorded in Jami al-Tirmidhi[264]:

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[261] 10/57, no. 16637

[262] 2/249, no. 1889 and the chain also has Abdur Rahman Ibn Ata in it

[263] 3/1218 no. 5746 (Maknaz edition) or 9/458-459 no. 5642 of the Risala edition and the editors mentioned that its chain is Hasan (good) in footnote 2

[264] No. 1959

1959 – حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنِ ابْنِ أَبِي ذِئْبٍ، قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَطَاءٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا حَدَّثَ الرَّجُلُ الحَدِيثَ ثُمَّ التَفَتَ فَهِيَ أَمَانَةٌ.

هَذَا حَدِيثٌ حَسَنٌ وَإِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ أَبِي ذِئْبٍ.

Translation:

"Ahmed Ibn Muhammad transmitted to us by saying: Abdullah Ibn al-Mubarak informed us from Ibn Abi Dhi'b, who said: Abdur Rahman Ibn Ata informed me from Abdul Malik Ibn Jābir Ibn Atik, from Jābir Ibn Abdullah (ra) from the Prophet ﷺ who said: *'If a man relates a narration, then turns away, it becomes a trust.'*

[Al-Tirmidhi] said: This Hadīth is Hasan (good). We only know of it as a Hadīth of Ibn Abi Dhi'b."

This Hadīth is also found in Sunan Abi Dawud.[265] It was also recorded all via the route of Abdur Rahman Ibn Atā by the following authors in their respective Hadīth collections:

Musnad Ahmed[266]

Musnad Abi Ya'la al-Mawsili[267]

Sharh Mushkil al-Athar[268] of al-Tahawi

Abū Bakr al-Khara'iti (d. 327 AH) in his I'tilal al-Qulub[269] and Makhārim al-Akhlāq[270]

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[265] No. 4868

[266] 22/362, no. 14474, 23/297, no. 15062

[267] 4/148, no. 2212

[268] 9/12, no. 3386

Al-Mu'jam al-Awsat[271] of al-Tabarani

Al-Bayhaqi in his Kitab al-Adab[272], al-Sunan al-Kubra[273] and in his Shu'ab al-Iman[274]

Musannaf Ibn Abi Shayba[275]

Al-Fawa'id al-Ghara'ib[276] of Abū Bakr al-Abhari (d. 375 AH)

Min Hadīth Muhammad Ibn Makhlad al-Baghdādi[277] (d. 331 AH)

Al-Samt wa adab al-Lisan[278] of Ibn Abi al-Dunya (d. 281 AH)

Al-Tabaqat al-Kabir[279] of Ibn Sa'd

Musnad Abi Dawud al-Tayālisi[280]

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[269] 2/339 no. 691

[270] no. 705

[271] 3/56, no. 2458

[272] no. 105

[273] 10/247, no. 21693

[274] 7/520, no. 11193

[275] 8/402, no. 26111, Awwama edition

[276] no. 21

[277] no. 49

[278] no. 404

[279] 4/300, no. 5558

[280] 3/318, no. 1870

Al-Ahadīth al-Mukhtāra of Diya al-Maqdisi as mentioned by al-Sakhawi (d. 902 AH) in his al-Maqāsid al-Hasana[281]

The fact that it was recorded in *al-Ahadīth al-Mukhtāra* of Diya al-Maqdisi is an indication that Diya al-Maqdisi also considered Abdur Rahman Ibn Ata to be a reliable type of narrator. This narration appears to be missing in the currently published edition of al-Mukhtāra, and the reason for that is due to not all of it being published from the original manuscripts of this work.

The narration was also ascribed to *al-Mukhtāra* of Diya al-Maqdisi by Abdur Ra'uf al-Munāwi (d. 1031 AH) in his *Fayd al-Qadīr* [282] and al-Hāfiz Muhammad Murtada al-Zabidi (d. 1205 AH) in his *Ithaf al- Sa'da al-Muttaqin bi Sharh Ihya Ulum al-Din* [283] where they both said that Diya authenticated it.

The Hadīth was also mentioned in the well-known later Hadīth compilation known as *al-Targhib wal Tarhib* [284] of al-Hāfiz Abdul Azim al-Mundhiri (d. 656 AH), and he mentioned the following point after the Hadīth and who reported it:

قَالَ الْحَافِظ ابْن عَطاء الْمدنِي وَلَا يمْنَع من تَحْسِين الْإِسْنَاد وَالله أعلم

Meaning:

"Al-Hāfiz Ibn Atā al-Madani said: 'There is nothing to prohibit whoever declares its chain of transmission to be good, and Allah knows best.'"

Both Sunan Abi Dawud[285] and Jami al-Tirmidhi[286] have been translated into English, and both of these two editions published by Darus Salam have

[281] p. 84, no. 60

[282] 1/329, no. 561

[283] 6/216

[284] 3/62, no. 3083

[285] See 5/297-298, no. 4868 (Darus Salam edition)

[286] See 4/64, no. 1959 (Darus Salam edition)

included the gradings of Zubair Ali Za'i, who was one of those who denied the authenticity of the narrations on 20 rak'ats Tarāwīh. In both places where this Hadīth from Jābir (ra) has been recorded, Zubair Ali graded the chain to be as follows:

"Its chain is good" – **اسناده حسن**

This indicates that Zubair Ali regarded all of the sub narrators to be reliable in some way. Indeed, he has also left a clear ruling on what he thought of Abdur Rahman Ibn Atā. In his editing of Imam al-Bukhārī's *al-Du'afa al-Saghir* published under the title of *Tuhfatul Aqwiyya fi tahqiq Kitab al-Du'afa* [287] he said about Abdur Rahman Ibn Ata:

حسن الحديث: وثقه الجمهور

"Good in Hadīth: and the majority (of Hadīth scholars) have held him to be reliable (thiqa)."

This verdict from Zubair Ali also proves that he did not agree with al-Bukhārī's view on Abdur Rahman Ibn Atā. This was also the case with Abū Ḥātim al-Rāzi as shown earlier. Note also that since al-Tirmidhi graded the Hadīth to be Hasan (good), then he too must have accepted Abdur Rahman Ibn Ata to be a reliable narrator and thus he too was not in line with his teacher, al-Bukhārī, and his discreditation of Abdur Rahman Ibn Ata.

To conclude, Abdur Rahman Ibn Atā is a reliable enough narrator for his Hadīths to be graded as being Hasan (good).

Abdul Malik Ibn Jābir Ibn Atīk

8) The eighth narrator in al-Silafi's chain was **Ibn Atīk**. He was also present in the chain presented in *Tā'rikh Jurjān* with his name given as Abdul Malik Ibn Atik. Indeed, his full name is **Abdul Malik Ibn Jābir Ibn Atīk.** This narrator was

[287] P. 68, no. 210

also shown above under the discussion on Abdur Rahman Ibn Atā to be found in Jami al-Tirmidhi[288] (and elsewhere) as quoted previously:

> "Ahmed Ibn Muhammad transmitted to us by saying: Abdullah Ibn al-Mubarak informed us from Ibn Abi Dhi'b, who said: Abdur Rahman Ibn Atā informed me from Abdul Malik Ibn Jābir Ibn Atīk, from Jābir Ibn Abdullah (ra) from the Prophet ﷺ who said: 'If a man relates a narration, then turns away, it becomes a trust.'"

The following is the biography on Abdul Malik in the *Tahdhib al-Tahdhib*[289] of al-Hāfiz Ibn Hajar al-Asqalani:

[734] د ت أبي داود والترمذي عبد الملك بن جابر بن عتيك الأنصاري المدني روى عن جابر بن عبد الله وعنه عبد الرحمن بن عطاء المدني وطلحة بن خراش قال أبو زرعة مدني ثقة قلت وذكره بن حبان في الثقات وقال بن عبد البر ليس بمشهور بالنقل

Ibn Hajar mentioned that his full name was Abdul Malik Ibn Jābir Ibn Atik al-Ansari al-Madani and he narrated from the Sahabi, Jābir Ibn Abdullah (ra), and those who narrated from him include: Abdur Rahman Ibn Atā al-Madani (narrator no. 7 in al-Silafi's chain) and Talha Ibn Khirāsh.

Abū Zur'a said he was a Madīnan and thiqa (reliable)[290], while Ibn Hibban listed him in his book of trustworthy narrators (Kitab al-Thiqāt[291]). Whereas Ibn Abd

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[288] No. 1959

[289] 5/269, no. 734

[290] This was recorded by Ibn Abi Hatim al-Razi in his Kitab al-Jarh wa al-Ta'dil (5/345, no. 1628)

al-Barr said he was not well known in transmission. This latter point is not to be considered as a form of disparagement.

Additionally, what was not mentioned by Ibn Hajar was that Abdul Malik was mentioned by Imam al-Bukhārī in his *al-Tā'rikh al-Kabir*,[292]and he remained silent. It was said earlier and repeated here, as it is pertinent to this discussion on Abdul Malik also:

"It should be noted that the Tā'rikh is generally devoid of clear rulings in favour of, or against the narrators. Some authorities have commented on this silence on the part of al-Bukhārī, e.g. al-Hāfiz al-Iraqi says, when speaking about one of the narrators, 'Abdal Karim Ibn Abi'l Makhariq, 'As for al-Bukhārī, he did not indicate anything about his status, which shows that there remains some possibility of acceptability, since he says in his Tā'rikh, 'For everyone against whom I do not mention clear words, there remains some possibility of his being acceptable, but if I say, 'There is doubt about him', then there remains no possibility.[293]'''[294]

Imam Alaud-Din al-Mughulta'i al-Hanafi (d. 762 AH) has also mentioned in his *Ikmal fi Tahdhib al-Kamal* that Ibn Khalfun[295] (d. 636 AH) has listed Abdul Malik Ibn Jābir Ibn Atik in his Kitab al-Thiqāt (book of reliable narrators).

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[291] 5/120, no. 4138 where Ibn Hibban also mentioned that he narrated from Jabir Ibn Abdullah (ra) and that Abdur Rahman Ibn Atā narrate from him

[292] 5/409, no. 1321

[293] Hafiz al-Mizzi (d. 742 AH) mentioned it in his Tahdhib al-Kamal (18/265, Awwad edn) from al-Hafiz Abu Muhammad Abdullah Ibn Ahmed Ibn Sa'eed Ibn Yarbu al-Ishbili (b. 444 AH - d. 522 AH) who quoted it from the manuscript of al-Bukhari's al-Tā'rikh al-Kabir

[294] Quoted from *A Study of Ibn Hajar al Asqalani and his work al-Nukat ala Kitab Ibn al-Salah* (p. 22) by Hamad al-Othman

[295] His biography is in al-Dhahabi's Siyar A'lam an-Nubala (23/71)

Al-Hāfiz al-Haythami has considered Abdul Malik Ibn Jābir to be thiqa (trustworthy) in his *Majma al-Zawa'id* [296]when recording a Hadīth that was found in Musnad Ahmed[297] and in Musnad al-Bazzār (in abridged format) from Jābir Ibn Abdullah (ra).

Al-Hāfiz Ibn Hajar has graded Abdul Malik Ibn Jābir Ibn Atīk as follows in his *Taqrib al-Tahdhib:*

4169– عبد الملك ابن جابر ابن عتيك الأنصاري المدني ثقة من الرابعة د ت

Hence, Ibn Hajar graded him to be thiqa (reliable). It has also been established that Abdul Malik did take from the Sahabi, Jābir Ibn Abdullah (ra), and the Sahaba are upright (adul) and thus reliable in what they transmitted from Allah's Messenger ﷺ

As for the last line from al-Silafi's *al-Mashyakha al-Baghdādiyya* where he mentioned:

"Ibn Haywayh transmitted to us from Ibn al-Mujallad, by increasing (the above wording to): "And three rak'ats of Witr (prayer)."

Ibn Haywayh seems to be Abū Umar Muhammad Ibn al-Abbās al-Baghdādi (d. 382 AH). He was a trustworthy narrator according to al-Khatib al-Baghdādi in his Tā'rikh Baghdad.[298] His biography is also in al-Dhahabi's *Siyar A'lam an-Nubala* [299] where he mentioned that Ibn Haywayh narrated from Muhammad Ibn Hārun Ibn al-Mujaddar (d. 315 AH),[300] but his name has been mis-scribed

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[296] 3/227, no. 5398

[297] The reader may see the chain of transmission being referred to in Musnad Ahmed (6/3225, no. 15531, Maknaz edition)

[298] 4/205, no. 1405. Others who declared him trustworthy according to al-Khatib in the given reference were: al-Azhari, al-Barqāni, and al-Atiqi

[299] 16/409

[300] Who was the fourth narrator in al-Silafi's chain of transmission. See earlier on for his background

as Ibn al-Mujallad when it should be Ibn al-Mujaddar. Al-Dhahabi also mentioned that Abū Muhammad al-Khallal[301] (d. 439 AH) narrated from him also.

This indicates that al-Silafi had two separate chains of transmission going back to Jābir Ibn Abdullah (ra), the difference being that in one chain there was Ibn Haywayh narrating from Muhammad Ibn Hārun Ibn al-Mujaddar, while in the second route it was Abūl Fadl Ubaydullah Ibn Abdur Rahman al-Zuhri narrating from Muhammad Ibn Hārun Ibn al-Mujaddar. The rest of the chain for both routes being the same.

To finally conclude; it is said with firm conviction that the complete chain of transmission (sanad) as presented by al-Hafiz Abū Tāhir al-Silafi in his *al-Mashyakha al-Baghdādiyya* is at least Hasan (good). Hence, the textual wording for 20 rak'ats of Tarāwīh from the Prophet ﷺ as related by Jābir Ibn Abdullah (ra) is Hasan li-dhatihi (good by itself), and thus sufficient as a proof to act upon, as well as to hold the position that the Prophetic Sunna was no less than 20 rak'ats.

If someone was to discard the above claim then the final narration presented below from Abdullah Ibn Abbās (ra) is a beneficial witnessing narration (shāhid) that also strengthens, and corroborates the narrations presented from Jābir Ibn Abdullah (ra) up to this point.

[301] The second narrator in al-Silafi's chain of transmission

3) THE NARRATION OF ABDULLAH IBN ABBĀS (RA) IN THE MUSANNAF OF IMAM ABŪ BAKR IBN ABI SHAYBA (D. 235 AH) AND ELSEWHERE

The narration for 20 rak'ats as ascribed to the Sahabi, Abdullah Ibn Abbās (ra), is not only prominent, but also oft quoted as part and parcel of presenting the evidences to establish the position for 20 rak'ats. It has historically been mentioned by scholars of the Four Sunni Madhhabs[302] in their works on jurisprudence (fiqh).

Some of the prominent experts in Hadīth have also classified the status of the chain of transmission (sanad), or the weakness of a single pivotal narrator found in all the known chains of transmission (asānid) leading back to Ibn Abbās (ra).

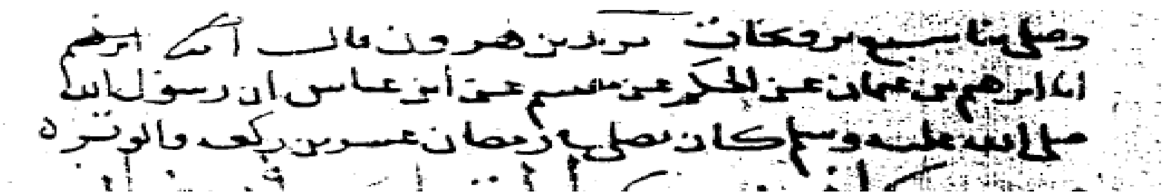
The contended transmitter (rāwi) was a judge (Qādī) in a city known as Wāsit by the name of Ibrāhim Ibn Uthmān who was well known by his agnomen (kunya), Abū Shayba. His full name was Abū Shayba Ibrāhim Ibn Uthmān, and he was the grandfather of the well-known Hadīth scholar, Abū Bakr 'Abdullah Ibn Muhammad Ibn Abi Shayba Ibrāhim Ibn 'Uthmān Ibn Khuwasti, who is well known as Abū Bakr Ibn Abi Shayba (d. 235 AH).

The work known as Musannaf Ibn Abi Shayba is renowned and there exists a number of published editions, each in several bulky volumes containing well in excess of 39,000 narrations in one of the best printed recensions.[303] The

[302] Hanafi, Maliki, Shafi'i and Hanbali Schools of Islamic law

[303] There are 39,098 narrations in the edition published in 26 volumes by Shaykh Muhammad Awwama of Madīna

following is the narration from Ibn Abbās (ra) as presented from a manuscript of the Musannaf Ibn Abi Shayba:[304]


يزيد بن هرون قال أنا ابرهيم
بن عثمان عن الحكم عن مقسم عن ابن عباس ان رسول الله
صلى الله عليه وسلم كان يصلي في رمضان عشرين ركعة والوتر

The following is how it is found in the published edition of the Musannaf Ibn Abi Shayba:[305]

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ , قَالَ : أَخْبَرَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ ، عَنِ الْحَكَمِ ، عَنْ مِقْسَمٍ ، عَنِ ابْنِ عَبَّاسٍ ؛ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي فِي رَمَضَانَ عِشْرِينَ رَكْعَةً وَالْوِتْرَ

Translation:

Yazid Ibn Hārun transmitted to us by saying: Ibrāhim Ibn Uthmān related to us from al-Hakam from Miqsam from Ibn Abbās (ra):

"The Prophet ﷺ would pray in Ramadan 20 rak'ats and the witr."

304 2/folio 116a of the Maktaba Ahmed al-Thālith (no. 498) manuscript copy found in Turkey. The second volume was scribed in the year 778 AH

305 5/225, no. 7774 (of the edition published by Shaykh Muhammad Awwama)

This Hadith does not mention if the Prophet ﷺ would lead the Sahaba for 20 rak'ats in congregation (Jama'ah), but its meaning can be explained by the narration from Jabir Ibn Abdullah (ra) as in Tā'rikh Jurjān and al-Mashyakha al-Baghdādiyya which mentioned: **"That the Prophet ﷺ emerged at night in Ramadan and prayed with the people 24 rak'ats."**[306]

Those who maintain 20 rak'ats was the Prophetic Sunna hold the position that on the few nights that the Prophet ﷺ actually lead for 20 rak'ats in congregation, he also prayed the same amount on an individual basis as the narration from Ibn Abbas (ra) indicates. This latter point was related by al-Hafiz Abū Ahmed Ibn ʿAdī (d. 365 AH) in his *al-Kāmil fi du'afa al-Rijal* in his version of the narration from Ibn Abbas (ra). See below for this example.

Besides the Musannaf of Ibn Abi Shayba, the following 16 Hadīth collections or Hadīth related works all with given chains of transmission (asānid) also contain the narration of Ibn Abbās (ra) with slight variations in wording, but no less than 20 rak'ats:

i) Al-Muntakhab min Musnad of Abd Ibn Humayd[307] (d. 249 AH) which also mentioned the Witr being three rak'ats. Here is the actual narration from a manuscript[308] of this work:

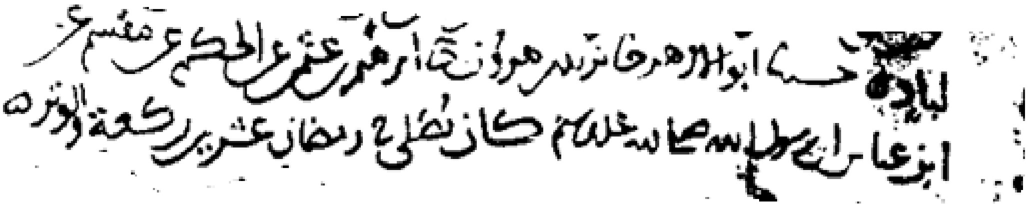

ابو نعيم قال نا ابو شيبة عن الحكم عن مقسم عن ابن عباس قال كان رسول الله
يصلي في رمضان عشرين ركعة ويوتر بثلاث

[306] Meaning 4 rak'ats of Salatul Isha followed by 20 rak'ats of Tarāwīh in congregation

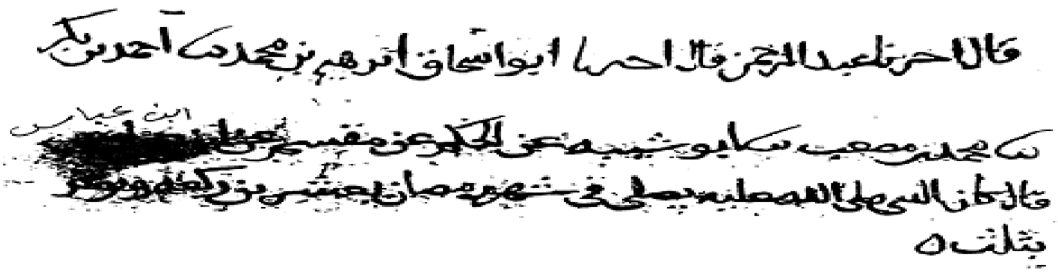
[307] 1/557, no. 652

[308] The original manuscript is held in the Staatsbibliothek zu Berlin (Berlin State Library), see the Landberg 74 copy, plate [124]6ov for the narration of Ibn Abbās (ra)

ii) Fawa'id[309] Abi Bakr al-Naysabūri (d. 324 AH). Here is the narration from the original manuscript[310] copy:


ثنا أبو داود ثنا إبرهيم بن عثمان عن الحكم عن مقسم عن
ابن عباس أن رسول الله صلى الله عليه وسلم كان يصلي في رمضان عشرين ركعة والوتر

iii) Al-Juzz al-Awwal wal-Thani min Hadīth[311] of Abū Ishaq Ibrāhim Ibn Abi Thabit (d. 338 AH), which also mentioned Salatul Witr being 3 rak'ats. The following is the actual narration from the manuscript[312] copy of this Hadīth collection:


قال أخبرنا عبد الرحمن قال أخبرنا أبو إسحاق إبرهيم بن محمد بن أحمد بن بكر
نا محمد بن مصعب نا أبو شيبة عن الحكم عن مقسم عن ابن عباس
قال كان النبي صلى الله عليه وسلم يصلي في شهر رمضان بعشرين ركعة ويوتر
بثلث

iv) Al-Mu'jam al-Kabir[313] by al-Tabarani (d. 360 AH)

v) Al-Mu'jam al-Awsat[314] by al-Tabarani

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309 No. 14

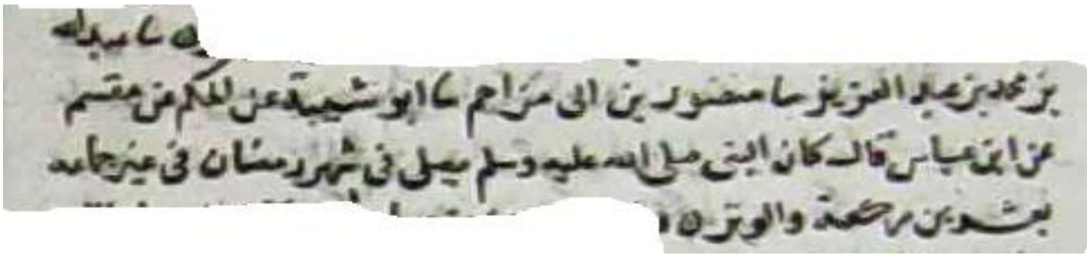
310 This is from the Majami al-Madrasa al-Umariyya manuscript collection which is part of the Zahiriyya library collection in Damascus; Majami 18 [folio 135b], no. 3755, dated Rajab 615 AH

311 No. 11

312 This is from the Majami al-Madrasa al-Umariyya manuscript collection which is part of the Zahiriyya library collection in Damascus; Majami 89 [folio 125 a-b], no. 3825, dated Rajab 623 AH

313 11/393, no. 12102

vi) Al-Kāmil fi du’afa al-rijal[315] of Abū Ahmed Ibn ʿAdī (d. 365 AH) which mentioned 20 rak’ats without congregation in Ramadan. The following is the actual narration from a manuscript of al-Kāmil [316]:


ثنا عبد الله
بن محمد بن عبد العزيز ثنا منصور بن ابي مزاحم ثنا ابو شيبة عن الحكم عن مقسم
عن ابن عباس قال كان النبي صلى الله عليه وسلم يصلي في شهر رمضان في غير جماعة
بعشرين ركعة والوتر

The above in typed format being:

حَدثنا عَبد الله بن مُحمد بن عَبد العزيز، حَدثنا منصور بن أبي مزاحم، حَدثنا أَبو شيبة، عن الحكم، عن مقسم، عن ابن عباس، قال: كان النبي صَلى الله عَليه وسَلم يصلي في شهر رمضان في غير جماعة، بعشرين ركعة والوتر.

The wording of the Hadith from Ibn Abbas (ra) being: *“The Prophet ﷺ prayed in Ramadan without congregation 20 rak’ats and the Witr.”*

vii) Juzz min Hadīth Abi al-Hasan Muhammad Ibn Talha al-Ni’ali (d. 431 AH). The following is the actual narration from a manuscript of al-Ni’ali’s Juzz[317]:

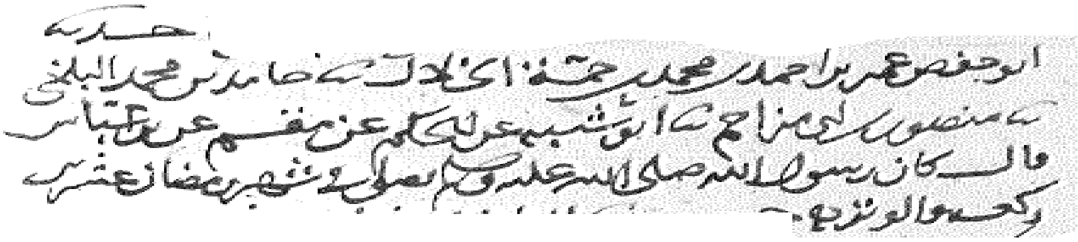
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314 1/243, no. 798and 5/324, no. 5440

315 1/542, no. 1461

316 This is the Maktaba Ahmed al-Thalith (no. 2943)copy from Turkey, 1/83a

317 From the Majami al-Madrasa al-Umariyya manuscript collection which is part of the Zahiriyya library collection in Damascus; Majami 21 (folio 127a), no. 3758



حدثنا
أبو حفص عمر بن أحمد بن محمد بن [illegible] ثنا حامد بن محمد البلخي
ثنا منصور بن أبي مزاحم ثنا أبو شيبة عن الحكم عن مقسم عن ابن عباس
قال كان رسول الله صلى الله عليه وسلم يصلي في شهر رمضان عشرين
ركعة والوتر

viii) Al-Sunan al-Kubra[318] of al-Bayhaqi[319] (d. 458 AH)

ix) Al-Mudih li al-Jam‘ wa al-Tafriq[320] of al-Khatib al-Baghdādi (d. 463 AH) which mentioned 21 rak'ats

x) Tā'rikh Baghdad[321] of al-Khatib al-Baghdādi

xi) Al-Hāfiz Ibn Abd al-Barr al-Maliki (d. 463 AH) has narrated it with his chain running back via Ibn Abi Shayba, and then all the way back to Ibn Abbās (ra) in his al-Tamhid lima fil Muwatta min al Ma'ani wal Asānid;[322] but he also said that Abū Shayba Ibrāhim Ibn Uthmān is laysa bil-qawi: 'not that strong'

xii) Al-Muntakhab min al-Fawa'id[323] of Abū Umar Abdul Wahhāb Ibn Mandah (d. 475 AH)

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318 2/496 where his chain ran via the route of Abu Ahmed Ibn ʿAdī

319 Al-Bayhaqi said Ibrāhim Ibn Uthman is weak (da'eef) after narrating the Hadīth of Ibn Abbās (ra) in the Sunan al-Kubra (2/496)

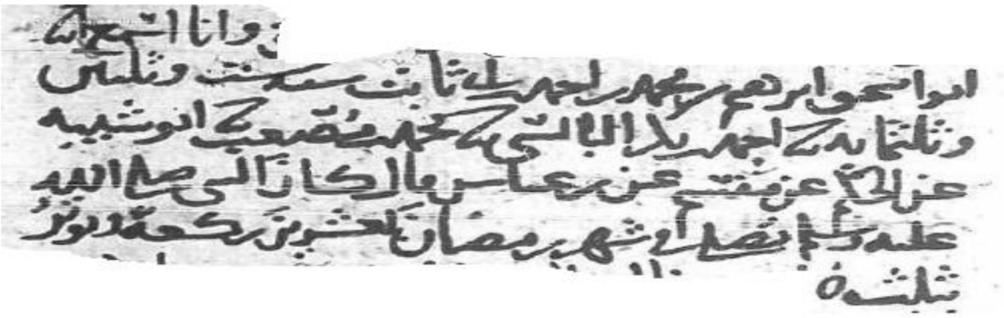
320 1/382

321 7/24 and 13/501, no. 6370

322 8/115

323 2/268 of the Zahiriyya manuscript (Hadīth 297) located in Damascus

xiii) Mashyakha[324] Abi'l Tāhir Ibn Abi'l Saqr (d. 476 AH). The following is the actual narration from this manuscript[325]:



xiv) Dhayl Tā'rikh Baghdad of Ibn al Najjar (d. 643 AH), which also mentioned Witr being 3 rak'ats

xv) Abūl Qasim Abdullah Ibn Muhammad al-Baghawi (d. 317 AH) has also narrated it with his chain of transmission via the same route of Abū Shayba Ibrāhim Ibn Uthmān, as mentioned by Shamsud-Din al-Dhahabi (d. 748 AH) in his Mizan al-I'tidal.[326]Jalalud-Din al-Suyuti (d. 911 AH)[327] mentioned that it was actually recorded by al-Baghawi in his Mu'jam.

xvi) Abū Bakr Abdul Aziz al-Hanbali, who is also known as Ghulam Khallal (d. 363 AH) has related it with his chain of transmission back to Ibn Abbās (ra) in his book known as al-Shafi fi al-Fiqh.[328]

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[324] No. 19

[325] From the Majami al-Madrasa al-Umariyya manuscript collection which is part of the Zahiriyya library collection in Damascus, Majami 73 (folio 147 b), no. 3809

[326] 1/48 under the biography of Ibrāhim Ibn Uthman

[327] See his al-Masābih fi Salatil Tarāwih as published in his al-Hāwi lil Fatāwi (1/334)

[328] This was mentioned by the Hanbali scholar, Manusr al-Bahuti (d. 1051 AH) in his Sharh Muntaha al-Iradat (1/244-245) and in his Kashhaf al-Qina' an matn al-Iqna (1/425)

A look at the sub-narrators:

Yazid Ibn Hārun (d. 206 AH)

1) The first narrator was **Yazid Ibn Hārun (d. 206 AH)**. He was a well-known scholar of Hadīth and a highly reliable narrator. He is not only the student of Abū Shayba Ibrāhim Ibn Uthmān, but one who praised his rank as a judge (Qādī). This will be mentioned under the biography of Ibrāhim Ibn Uthmān as well as the status of this narrator according to Yazid Ibn Hārun himself.

Al-Hāfiz Ibn Hajar gave the following grading on Yazid Ibn Hārun in his *Taqrib al-Tahdhib*:

7789– يزيد ابن هارون ابن زاذان السلمي مولاهم أبو خالد الواسطي ثقة متقن عابد من التاسعة مات سنة ست ومائتين وقد قارب التسعين ع

He was thus graded to be: *"Trustworthy, precise and a worshipper"* (Thiqa mutqin ābid) by Ibn Hajar. His narrations are found in all six major Sunni Hadīth collections as Ibn Hajar said by giving the symbol – ع

Abū Shayba Ibrāhim Ibn Uthmān (d. 169 AH)

2) The second narrator was **Abū Shayba Ibrāhim Ibn Uthmān** (d. 169 AH). As stated above, he is the pivotal narrator found in all the known chains of

transmission going back to Ibn Abbās (ra), with their slightly varying wordings as recorded in at least 17 Hadīth collections, or Hadīth related works. What the early scholars of Hadīth said about him shall be discussed in more detail after mentioning the status of the third and fourth narrators below.

Al-Hakam Ibn Utayba

3) The third narrator was al-Hakam who is known properly as **al-Hakam Ibn Utayba** (died around 113 AH). Ibn Hajar graded him as follows in his *Taqrib al-Tahdhib*:

1453– الحكم ابن عتيبة بالمثناة ثم الموحدة مصغرا أبو محمد الكندي الكوفي ثقة ثبت فقيه إلا أنه ربما دلس من الخامسة مات سنة ثلاث عشرة أو بعدها وله نيف وستون ع

Ibn Hajar graded him to be a *"trustworthy, firmly established jurisprudent, but perhaps sometimes he used to relate by means of tadlis."* [329]

Al-Hakam has narrations recorded in Sahih al-Bukhārī, Sahih Muslim and the other four Sunan Hadīth collections. The tadlis committed by al-Hakam was rare and this is not a reason to weaken the narration of Ibn Abbās (ra).

Miqsam Ibn Bujra (d. 101 AH)

4) The fourth narrator was Miqsam who is known as Miqsam Ibn Bujra (d. 101 AH). Ibn Hajar mentioned the following in his Taqrib al-Tahdhib:

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[329] This is when a narrator used to use indecisive transmission terminology to conceal the possibility of not hearing from the one he claimed to have heard a specific narration from

6873– مقسم بكسر أوله ابن بجرة بضم الموحدة وسكون الجيم ويقال نجدة بفتح النون وبدال أبو القاسم مولى عبد الله ابن الحارث ويقال له مولى ابن عباس للزومه له صدوق وكان يرسل من الرابعة مات سنة إحدى ومائة وما له في البخاري سوى حديث واحد خ

Ibn Hajar graded him to be *"truthful (saduq) and he would relate by means of irsal"* [330]

A detailed look at Abū Shayba Ibrāhim Ibn Uthmān

Returning back to Abū Shayba Ibrāhim Ibn Uthmān, the following is his biography in the *Tahdhib al-Tahdhib* [331] of al-Hāfiz Ibn Hajar al-Asqalani:

257 . ت ق – إبراهيم بن عثمان بن خواستي أبو شيبة العبسي مولاهم الكوفي قاضي واسط. روى عن خاله الحكم بن عتيبة وأبي إسحاق السبيعي والأعمش وغيرهم. وعنه شعبة وهو أكبر منه وجرير بن عبد الحميد وشبابة والوليد بن مسلم وزيد بن الحباب ويزيد بن هارون وعلي بن الجعد وعدة. قال أحمد ويحي وأبو داود: "ضعيف", وقال يحي أيضا: "ليس بثقة", وقال البخاري: "سكتوا عنه", وقال الترمذي: "منكر الحديث", وقال النسائي والدولابي: "متروك الحديث", وقال أبو حاتم: "ضعيف الحديث سكتوا عنه وتركوا حديثه", وقال الجوزجاني: "ساقط", وقال صالح جزرة: "ضعيف لا يكتب حديثه". روى عن الحكم أحاديث مناكير وقال أبو علي النيسابوري: "ليس بالقوي", وقال

[330] That is when a narrator would relate a report on the authority of a narrator by not naming the intermediary narrator who he actually heard it from. Al-Bukhari mentioned in his Tā'rikh al-Saghir (as mentioned by Ibn Hajar in his Tahdhib al-Tahdhib, 10/288, no. 507) that it is not known that Miqsam heard from Sahaba like Umm Salama, Maymuna and A'isha, may Allah be pleased with them all. This is probably because he would narrate via means of irsal.

[331] 1/144

الأحوص الغلابي وممن روى عنه شعبة من الضعفاء أبو شيبة, وقال معاذ بن معاذ العنبري كتبت إلى شعبة وهو ببغداد أسأله عن أبي شيبة القاضي أروي عنه فكتب إلي لا ترو عنه فإنه رجل مذموم, وإذا قرأت كتابي فمزقه وكذبه شعبة في قصة, وقال عباس الدوري عن يحيى بن معين قال قال يزيد بن هارون ما قضى على الناس رجل يعني في زمانه أعدل في قضاء منه, وكان يزيد على كتابته أيام كان قاضيا, وقال ابن عدي له أحاديث صالحة وهو خير من إبراهيم بن أبي حية. قال قعنب ابن المحرر مات سنة "**169**". قلت: وقال ابن سعد: كان ضعيفا في الحديث", وقال الدارقطني: "ضعيف", وقال ابن المبارك: "إرم به", وقال أبو طالب عن أحمد: "منكر الحديث قريب من الحسن بن عمارة", ونقل ابن عدي عن أبي شيبة أنه قال: "ما سمعت من الحكم إلا حديثا واحدا".

Summarised translation of the above:

i) Ibrāhim Ibn Uthmān Ibn Khuwasti Abū Shayba al-Absi was from Kufa in Iraq, and was a Qādī (judge) in Wāsit. He narrated from his uncle al-Hakam Ibn Utayba, Abū Ishaq al-Sabi'ie, al-A'mash and others. Those who narrated from him include Shu'ba, Jarir Ibn Abdul Hamid, Shababa and Walid Ibn Muslim, Zayd Ibn al Hubab, Yazid Ibn Hārun, Ali Ibn al-Ja'd and several others

ii) Ahmed (Ibn Hanbal), Yahya (Ibn Maʿīn) and Abū Dawud said: 'da'eef: weak'

iii) Yahya (Ibn Maʿīn) also said: 'Not trustworthy'

iv) Al-Bukhārī said: 'They remained silent about him (sakatu anhu)'

v) Al-Tirmidhi said: 'rejected in Hadīth (munkar al-Hadīth)'

vi) Al-Nasa'i and al-Dawlābi said: 'Abandoned (matruk) in Hadīth'

vii) Abū Ḥātim said: 'Weak in Hadīth, they remained silent about him, and abandoned his Hadīth.'

viii) Al-Jawzajāni said: 'Saqit: fallen down'

ix) Salih Jazara said: 'Weak, his Hadīth should not be written. He related rejected narrations from al-Hakam'

x) Abū Ali al-Naysābūrī said: 'He is not strong'

xi) Al-Ahwas al-Ghallabi mentioned that amongst the weak narrators from whom Shu'ba has taken narrations from is Abū Shayba

xii) Mu'adh Ibn Mu'adh al-Anbari wrote to Shu'ba and the upshot of the latter's reply was that he mentioned Abū Shayba to be a 'liar'. Please see below for more on this and al-Dhahabi's response

xiii) Abbās al-Douri related from Yahya Ibn Ma'īn that he said: Yazīd Ibn Hārūn said: *"No man judged over the people [i.e. in his time] more justly than he did."* (Ibn Ma'īn said): *"Yazīd Ibn Hārūn was writing from him during his days as a judge"*

xiv) Ibn ʿAdī[332] said that he has some good Hadīth (Ahādith Sāliha) and he is better than Ibrāhim Ibn Abi Hayya

xv) Qa'nab Ibn al-Muharrar said that he died in 169 AH

xvi) Ibn Sa'd said: 'He was weak in Hadīth'

xvii) Al-Dāraqutni said: 'Weak (da'eef)'

xviii) Ibn al-Mubarak said: 'Abandon him'

xix) Abū Talib related from Ahmed (Ibn Hanbal): 'Rejected (munkar) in Hadīth, he is close to al-Hasan Ibn Umāra.'

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[332] Ibn ʿAdī said that Abu Shayba Ibrāhim Ibn Uthman was weak (da'eef) *in al-Kāmil fi du'afa al-rijal* (1/544, no. 1468)

xx) Ibn ʿAdī transmitted a chain going back to Abū Shayba saying: 'What I heard from al-Hakam was only one Hadīth.'

There were other scholars who disparaged Abū Shayba, but their views have not been mentioned by al-Hāfiz Ibn Hajar.

Based on the above points al-Hāfiz Ibn Hajar gave the following grading on Ibrāhim Ibn Uthmān in his *Taqrib al-Tahdhib*:

215– إبراهيم ابن عثمان العبسي بالموحدة أبو شيبة الكوفي قاضي واسط مشهور بكنيته متروك الحديث من السابعة مات سنة تسع وستين ت ق

Hence, Ibn Hajar graded him to be, *"Matruk al-Hadīth: Abandoned in Hadīth"*

This is not the only grading on Ibrāhim Ibn Uthmān made by al-Hāfiz Ibn Hajar. In his *al-Talkhis al-Habir* [333] he said Ibrāhim Ibn Uthmān was 'very weak: da'eef jiddan', while in his *al-Matālib al-Āliyya* [334] he said Ibrāhim Ibn Uthmān is 'weak: da'eef'

Despite giving these differing gradings, Ibn Hajar has given the ruling that the narration from Ibn Abbās (ra) has a weak (da'eef) chain of transmission in *Al-Diraya fi takhrij Ahadīth al-Hidaya*[335] and the same in his *Fath al-Bari*.[336]

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[333] 3/1201

[334] 6/13

[335] 1/203, no. 257

[336] 4/254

Gradings on the Hadīth of Ibn Abbās (ra) by other scholars:

i) Imam al-Nawawi (d. 676 AH) mentioned in his *Khulasatul Ahkām* [337] that al-Bayhaqi and others had weakened the narration from Ibn Abbās (ra)

ii) Al-Hāfiz Shamsud-Din al-Dhahabi (d. 748 AH) has been mentioned above as giving the chain of transmission for this narration from al-Baghawi in his *Mizan al-I'tidal*.[338] While doing so he mentioned that the narration from Ibn Abbās (ra) as transmitted by Ibrāhim Ibn Uthmān was one of his manākir[339] (rejected narrations). The term munkar does not always mean that the narrator was weak and his narration is rejected.

As for the term Munkar al-Hadīth, al-Hāfiz Ibn Hajar explained what it meant to Imam Ahmed Ibn Hanbal in his *Hadī al-Sari* [340] as follows:

"The Munkar is called by Ahmed and a group of the People of Hadīth about the singular, the one who has no follow-up for him."

As for Abū Shayba Ibrāhim Ibn Uthmān and his chain of transmission back to Ibn Abbās (ra), then we now know based on our previous discussion above, that he is supported in his account by the narration going back to Jābir Ibn Abdullah (ra) as in *al-Mashyakha al-Baghdādiyya* of al-Silafi.

Al-Dhahabi in his *al-Mughni fi al-du'afa* [341] gave the following grading on Ibrāhim Ibn Uthmān:

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[337] 1/579, no. 1971

[338] 1/48

[339] Manākir is the plural of munkar

[340] p. 436

[341] 1/20, no. 125

125 – ت ق أبراهيم بن عُثْمَان أبو شيبه الْعَبْسِي جد أبي بكر ابْن ابي شيبَة

ضَعِيف تَركه غير وَاحِد

Meaning:

"Ibrāhim Ibn Uthmān Abū Shayba al-Absi the grandfather of Abū Bakr Ibn Abi Shayba, weak (da'eef) and abandoned by other than one (scholar of Hadīth)."

Al-Dhahabi also claimed in his *Diwan al-Du'afa* [342] under the notice on Ibrāhim Ibn Uthmān: **مجمع على ضعفه** – "*There is agreement on his weakness*"

This point is somewhat contestable as will be seen from the statement of Yazid Ibn Hārun below.

iii) Al-Hāfiz Jamalud-Din al-Zayla'i (d. 762 AH) mentioned the narration from Ibn Abbās (ra) in his *Nasb al-Rāya* [343] and he also claimed that there is agreement on the weakness of Abū Shayba Ibrāhim Ibn Uthmān

iv) Al-Hāfiz Nurud-Din al-Haythami (d. 807 AH) mentioned the narration of Ibn Abbās (ra) in his *Majma al-Zawa'id* [344] from al-Tabarani's *al-Kabir* and *al-Awsat*, and then mentioned that Abū Shayba is da'eef (weak)

v) Al-Hāfiz Ahmed Al-Busayri (d. 840 AH) mentioned the narration of Ibn Abbās (ra) in his *Ithaf al-Khiyara* [345] as recorded by al-Bayhaqi and said it has Ibrāhim Ibn Uthmān in the chain, and he is da'eef (weak)

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[342] No. 211

[343] 2/153

[344] 3/172, no. 5018

[345] 2/383-384, no. 1725

vi) Imam Kamalud-Din Ibn al-Humam (d. 861 AH) mentioned the narration of Ibn Abbās (ra) in his *Fath al-Qadīr*,[346]and he said the narration was da'eef (weak), with the claim that there is agreement on the weakness of Abū Shayba Ibrāhim Ibn Uthmān

vii) Al-Hāfiz Jalalud-Din al-Suyuti (d. 911 AH) has mentioned the narration from Ibn Abbās (ra) in his *Tanwir al-Hawalik Sharh Muwatta Malik*,[347] where he mentioned that it is weak (da'eef). While he graded it as severely weak (da'eef jiddān) in his *al-Masābih fi Salatil Tarāwīh*.[348]

viii) Imam Shihabūd-Din al-Qastallāni (d. 923 AH) mentioned the narration from Ibn Abbās (ra) in his *Irshad al-Sari li Sharh Sahih al-Bukhārī* [349] and said the chain of transmission is da'eef (weak). He said likewise in his *al-Mawahib al-Laduniyya*.[350]

ix) Imam Ali al-Qāri (d. 1014 AH) mentioned the weakness of the narration from Ibn Abbās (ra) in his *Mirqāt al-Mafātih Sharh Mishakatul-Masabih* [351] by quoting Ibn al-Humam (see above)

x) Imam Muhammad Ibn Abdal Baqi al-Zarqani (d. 1122 AH) also said the narration from Ibn Abbās (ra) is da'eef (weak) in his *Sharh al-Mawahib al-Laduniyya*[352] of al-Qastallāni

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[346] 1/467 (Dār al-Fikr edition)

[347] 1/103, no. 248

[348] As published in al-Suyuti's *al-Hawi lil Fatawi* (1/334)

[349] 2/325

[350] 10/576

[351] 3/972 (Dar al-Fikr edition)

[352] 10/569

There were other scholars who said likewise in weakening the narration from Ibn Abbās (ra); but the above is sufficient to mention.

Note, none of the above scholars mentioned the narrations presented in this treatise from the Tā'rikh Jurjān of al-Sahmi and al-Mashyakha al-Baghdādiyya of al-Silafi, and so they were not in a position to strengthen the narration from Ibn Abbās (ra) using the witnessing narration of Jābir Ibn Abdullah (ra). This is probably because they had never come across the manuscripts of these two named works or read of it in some other work. Hence, there was an academic need to re-evaluate the overall value and grading of the narration from Ibn Abbās (ra) in this age.

A look at the Jarh of Imam Shu'ba Ibn al-Hajjaj (d. 160 AH) on Abū Shayba Ibrāhim Ibn Uthmān:

It seems likely based on what was presented from the *Tahdhib al-Tahdhib* of Ibn Hajar above, that the severest critic of Abū Shayba was the famous expert on the narrators of Hadīth known as Shu'ba Ibn al-Hajjaj. Generally, Shu'ba would only take narrations from trustworthy narrators, but in the case of Abū Shayba he accused him of being a liar. This can be gauged from the following account mentioned by al-Hāfiz al-Dhahabi (d. 748 AH) in his *Mizan al-I'tidal*:[353]

كذبه شعبة لكونه روى عن الحكم عن ابن أبي ليلى أنه قال: شهد صفين من أهل بدر سبعون فقال شعبة :كذب، والله لقد ذاكرت الحكم فما وجدنا شهد صفين أحدا من أهل بدر غير خزيمة.

Translation:

[353] 1/47, no. 145

Shuʿba declared him a liar due to him having narrated from al-Ḥakam, from Ibn Abī Laylā that he said: *"Seventy people [who participated in the battle] of Badr witnessed [the battle of] Ṣiffīn." Shuʿba said: He lied. By Allāh, I have verified with al-Ḥakam; we did not find anyone having witnessed Ṣiffīn except for Khuzayma (Ibn Thābit)."* [354]

Al-Dhahabi commented on the above claim made by Shu'ba by saying:

قلت: سبحان الله، أما شهدها على! أما شهدها عمار

Meaning:

"I say: 'Glory be to Allāh! Did ʿAlī not witness it?! Did ʿAmmār not witness it?!'"

This point from al-Dhahabi demonstrates that Shu'ba's own judgement on Abū Shayba based on what he heard from al-Hakam is not to be taken absolutely as a proof to declare Abū Shayba a liar. Because, besides Khuzayma Ibn Thābit, there were Sahaba like Ali (ra) and Ammar (ra), who witnessed both the battles of Badr and Ṣiffīn. Hence, it is unproven that Abū Shayba lied.

Secondly, it may be the case that when Shu'ba approached al-Hakam he may have forgotten what he related previously to his own nephew: Abū Shayba Ibrāhim Ibn Uthmān. This type of incident has been mentioned by al-Hāfiz Abū Amr Ibn al-Salah al-Shahrazuri (d. 643 AH) in his *Kitab Ma'rifat anwa 'ilm al-Hadīth*, which is well known as *Muqaddima Ibn al-Salah*.

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[354] This story has been mentioned by Ibn ʿAdī in his *al-Kāmil fi du'afa al-rijal* (1/539, no. 1448, Ibn Hanbal in *al-'Ilal wa ma'rifa al-rijal* (1/150, no. 462) as transmitted by his son Ahmed, al-Khallal in his *Kitab al-Sunna* (2/465, no. 726) and *Tā'rikh Baghdad* (7/21) of al-Khatib al-Baghdādi

This is what was mentioned by Ibn al-Salah in his Muqaddima:[355]

> When one reliable transmitter relates a Hadīth and the [alleged] teacher of the Hadīth is consulted and he disavows it: the preferred way of viewing the situation is that if the teacher is unambiguous in his disavowal, saying "I did not relate it," "He fathered a lie on me," or something similar to that; the two definite statements [that is, the student's ascription of the Hadīth to the teacher and the teacher's disavowal] are incompatible and the teacher who denies the Hadīth is the first-hand source. Thus, it is necessary to reject the Hadīth of the second-hand source. This does not discredit the student in a fashion which necessitates the rejection of the rest of his Hadīth, because he also calls his teacher a liar in the matter of the disputed Hadīth. His teacher's discreditation of him is not more worthy of being accepted than his discreditation of his teacher, so they both fall away.
>
> If the teacher from whom the Hadīth is related says, "I do not know it," "I do not remember it," or something similar to that; it does not necessitate the rejection of the transmission of his student. Among the generality of Hadīth scholars, legal scholars and speculative theologians, a teacher relating a Hadīth and then forgetting it does not constitute a reason not to act upon it. This is contrary to the view of some of the Hanafites[356] who hold that the Hadīth must be rejected because of that.
>
> On this they base their rejection of the Hadīth of Sulayman b. Musa from Zuhri from Urwa from A'isha from the Messenger of God (Peace be upon him): *"When a woman marries without the permission of her guardian, the marriage is invalid ..."* That is because Ibn Jurayj said, "I met Zuhri and I asked him about this Hadīth and he

[355] Taken from the English translation published with the title: *An Introduction to the Science of Hadīth*, translated by Dr. Eerik Dickinson and reviewed by Prof. Muneer Fareed, Garnet publishing (pp. 88-89)

[356] Meaning followers of the Hanafi Madhhab

> did not know it."
>
> Similar to this is the Hadīth of Rabi'at al-Ra'y from Suhayl b. Abi Salih from his father from Abū Hurayra to the effect that the Prophet (Peace be upon him) ruled in a legal dispute on the basis of a single witness and an oath. Abd al-'Aziz b. Muhammad al-Darawardi said, "'I met Suhayl. When I asked him about the Hadīth, he did not know it."
>
> The correct view is the one the generality holds, because the person from whom the Hadīth is related from is subject to carelessness and forgetfulness, while the student is reliable and definite [in his ascription], so his transmission should not be rejected because of the possibility [that the teacher may not have taught the Hadīth]. For that reason, Suhayl used to say after that occurred, "Rabi'a transmitted to me from me from my father, such and such." Indeed, many of the greatest scholars related a few Hadīth which they subsequently forgot and which they later transmitted from the students who had originally heard the Hadīth from them. One of them used to say, "X transmitted to me from me from Y, such and such." The expert al-Khatib (al-Baghdādi) collected the instances of this in his book *Akhbar man haddatha wa-nasiya (Stories of Those Who Transmitted and Forgot).*

This quotation from Ibn al-Salah shows that trustworthy narrators would at times forget what they narrated to one student and relate the same narration to a late comer in a differing way. Hence, the judgement of Imam Shu'ba Ibn al-Hajjaj is not an absolute justification to deem Abū Shayba to be a liar and thus become a justified cause to reject all of his narrations.

It is also known that virtually all of those who made a form of jarh (disparagement) on Abū Shayba Ibrāhim Ibn Uthmān lived in an era after Abū Shayba's death, and thus they seemed to have depended on the jarh of Shu'ba. One of those who made jarh and lived in the time of Abū Shayba was Imam

Abdullah Ibn al-Mubarak[357] (d. 181 AH), but it is not known if he actually took from Abū Shayba directly, or did he merely base his judgement from the claim made by Shu'ba Ibn al-Hajjaj?

Yazid Ibn Hārun and his stance on Abū Shayba Ibrāhim Ibn Uthmān:

Looking at the chain of transmission (sanad) presented from the Musannaf Ibn Abi Shayba, the narrator who took from Abū Shayba was Yazid Ibn Hārun.[358] Ibn Hajar has been quoted above as mentioning in his *Tahdhib al-Tahdhib* the following with regard to Abū Shayba when he was a judge in Wasit:

Abbās al-Douri related from Yahya Ibn Ma'īn that he said: Yazīd Ibn Hārūn said:

'No man judged over the people [i.e. in his time] more justly than he did. Yazīd Ibn Hārūn was writing from him during his days as a judge.'[359]

This statement from Yazid Ibn Hārun refers to the adala (moral uprightness) of Abū Shayba, and it is a testimony that Abū Shayba was personally an upright man. What needs ascertaining is if Yazid Ibn Hārun had vouchsafed for Abū Shayba's actual integrity as a reliable narrator of Hadīth. This latter point is

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[357] See his view in Ibn ʿAdī's al-Kāmil fi du'afa al-rijal (1/540, no. 1452) where Ibn al-Mubarak did not give a detailed critique (jarh mufassar) on why he thought Abu Shayba should be abandoned

[358] Al-Dhahabi has provided his biography in his Siyar A'lam an-Nubala (9/358) where he declared him to be *"The exemplary Imam and Shaykh al-Islam"* A number of well-known scholars of Hadīth were his students.

[359] This statement was reported by al-Khatib al-Baghdādi with his chain of transmission back to Yazid Ibn Hārun in his Tā'rikh Baghdad (7/21) and originally in Tā'rikh Ibn Maʿīn (no. 2557) by al-Douri

known as dabt (accuracy in transmission) in Hadīth terminology (Mustalah al-Hadīth).

The following narration recorded by Imam Abdur Rahman Ibn Abi Ḥātim al-Rāzi (d. 327 AH) in his *Kitab al-Jarh wa al-Ta'dil* [360] mentioned the strict criteria utilised by Yazid Ibn Hārun when deciding if a Hadīth should be accepted or rejected by his own high standards:

حدثنا عبد الرحمن حدثني أبي أنا أبو بكر المعيطي عبيد الله بن أبي وهب قال سمعت يزيد بن هارون يقول لا يجوز حديث الرجل حتى تجوز شهادته.

Translation:

"Abdur Rahman[361] transmitted to us: my father[362] transmitted to me that Abū Bakr al-Mu'ayti Ubaydullah Ibn Abi Wahb transmitted to us by saying: I heard Yazid Ibn Hārun say: ***'It is not permissible [to accept] a man's Ḥadīth until it becomes permissible [to accept] his testimony (shahada).'"***

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[360] 2/31

[361] Meaning Abdur Rahman Ibn Abi Hatim al-Razi relating to his student who transmitted the contents of *Kitab al-Jarh wa al-Ta'dil*

[362] Meaning Abu Hatim al-Razi. The latter was known for his strictness in who he would relate from and the levels of Jarh (disparagement) used on narrators. Ibn Hajar mentioned under the biography of Abdul Aziz Ibn Yahya al-Madani in his Tahdhib al-Tahdhib (6/363, no. 691) the following which serves as an example of the strict standards of Abu Hatim al-Razi as related by his son:

قال ابن أبي حاتم سمع منه أبي ثم تركه وقال: لا أحدث عنه ضعيف

Meaning: "Ibn Abi Hatim said that his father (Abu Hatim) heard from him (Abdul Aziz), then he abandoned him later on) by saying: 'Do not relate from him, (he is) da'eef (weak).'"

This indicates that Abu Hatim would relate from those he considered trustworthy.

This statement emanating from Yazid Ibn Hārun indicates quite explicitly that Yazid Ibn Hārun would take from those he considered genuinely reliable in Hadīth transmission. Hence, it would not be far-fetched to suggest that Abū Shayba was not only morally upright but also a meticulously reliable narrator in the eyes of Yazid Ibn Hārun; hence why he narrated from him. This would lead one to suggest that there was not an absolute agreement of the early Hadīth scholars that Abū Shayba was weak in all of his transmission of Hadīths.

This also leads one to reject the claim that Abū Shayba is Matruk al-Hadīth (abandoned in Hadīth), which is a weaker grade than being merely a weak (da'eef) narrator. This is because it is not proven that Abū Shayba was a liar and a lot of the jarh (disparagement) on him is of the type known as jarh mubham (vague criticism) which is not always acceptable.

One of those who has related via the route of Yazid Ibn Hārun taking from Abū Shayba Ibrāhim Ibn Uthmān was Abū Abdullah al-Hākim (d. 405) in his *al-Mustadrak ala'l Sahihayn*, which was compiled by al-Hākim on the basis that he would record narrations fulfilling the criteria of Imam al-Bukhārī or Imam Muslim. Al-Hākim's work is subject to a lot of discussion and he was considered to be somewhat lenient (mutasāhil) in his attempts to collate what he considered to be only authentic narrations in his al-Mustadrak. This is the said narration in *his al-Mustadrak*:[363]

5606– أَخْبَرَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ أَحْمَدَ الْمَحْبُوبِيُّ ، بِمَرْوَ ، حَدَّثَنَا سَعِيدُ بْنُ مَسْعُودٍ ، **حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، أَنَا أَبُو شَيْبَةَ إِبْرَاهِيمُ بْنُ عُثْمَانَ** ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ، مَوْلَى آلِ طَلْحَةَ ، عَنْ عِيسَى بْنِ طَلْحَةَ ، حَدَّثَتْنِي ظِئْرٌ لِمُحَمَّدِ بْنِ طَلْحَةَ ، قَالَتْ : لَمَّا وُلِدَ مُحَمَّدُ بْنُ طَلْحَةَ أَتَيْنَا بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : مَا سَمَّيْتُمُوهُ ؟ فَقُلْنَا : مُحَمَّدًا ، فَقَالَ : هَذَا اسْمِي وَكُنْيَتُهُ أَبُو الْقَاسِمِ.

It may be that al-Hākim knew what Yazid Ibn Hārun said about Abū Shayba and when he would accept Hadīths from narrators, as quoted above. Nevertheless,

[363] 3/374, no. 5606

al-Hākim did not think that Abū Shayba was weak as he narrated via him in al-Mustadrak on two occasions. Hence, there is no agreement that Abū Shayba is weak to all Hadīth scholars as claimed by al-Dhahabi and others.

Before concluding the discourse on the narration of Ibn Abbās (ra) it is worth mentioning that one of the leading scholars of Hadīth in the last Islamic century who was classified by other scholars to have reached the rank of Hāfiz al-Hadīth (preserver of Hadīth), known as, al-Hāfiz Muhammad Abdul Hayy al-Kattani (d. 1962 CE/1382 AH), of Fez, Morocco, has mentioned the narration of Ibn Abbās (ra) in his work known as *Munya al-Sa'il Khulasa al-Shama'il*,[364] with its chain of transmission from an original manuscript of *Al-Muntakhab min Musnad of Abd Ibn Humayd.*[365]

After mentioning the narration, al-Kattani said:

"And some of the later scholars have made clarification of it being Hasan (good) from the totality of its routes."

This indicates that some later Hadīth scholars declared the narration of Ibn Abbās (ra) to be overall Hasan (good) by means of corroboratory evidence. What this corroboratory evidence is was not specifically mentioned by al-Kattani, but it may be referring to the narrations from the practice of the Prophetic Companions (Sahaba) that have been detailed in other works.

This is because once it is firmly established that the Sahaba agreed on praying 20 rak'ats of Tarāwīh in the time of the second Caliph, Umar Ibn al–Khattāb (ra); then they would have only taken this specific number from the practice of the Prophet ﷺ alone. A number of scholars have mentioned that there was

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364 See pp. 130-131, 1st edition, 2005 CE, Markaz al-Turath al-Thaqafi al-Maghribi, Casablanca, Morocco

365 See earlier on in this section where the narration was shown from an original manuscript

Ijma (agreement) of the Sahaba on the number being 20 rak'ats, and it is known that Ijma is the third source of Islamic law.[366]

[366] See our 2009 work entitled: ANSWERING THE CLAIMS THAT THERE ARE NO AUTHENTIC NARRATIONS FOR 20 RAK'ATS TARAWEEH at - http://www.sunnicourses.com/resources_taraweehebook.html

EPILOGUE

To conclude, the chain of transmission for all the routes going back to Abdullah Ibn Abbās (ra) contained the common linked narrator (rāwi): Abū Uthmān Ibrāhim Ibn Uthmān. As for his status as a narrator of Hadīth then he is technically overall da'eef (weak) due to the disparagement mentioned by the early scholars of Hadīth, but he is not weak enough to be abandoned (matruk), or proven to be a liar. It has been mentioned that Yazid Ibn Hārun has taken from Abū Shayba and he had not only praised him but also clarified his methodology on when he would take Hadīths from those he chose to narrate from.

For the above reasons, the narration from Ibn Abbās (ra) can now be finally strengthened by the witnessing narration (shāhid) from Jābir Ibn Abdullah (ra) which was demonstrated to be Hasan li-dhatihi (a good narration by itself). Hence, the narration of Ibn Abbās (ra) has technically a weak (da'eef) chain of transmission, but it is fortified by the narration from Jābir Ibn Abdullah (ra) as recorded by al-Hāfiz Abū Tāhir al-Silafi in his *al-Mashyakha al-Baghdādiyya,* and *Ta'rikh Jurjān* of al-Hafiz Hamza al-Sahmi. This leads one to now re-grade the textual wording (matn) of the Hadith from Ibn Abbas (ra) to being Hasan li-ghayrihi (a good Hadith due to a supporting narration).

If someone was to dispute this and claim that both chains emanating from Jābir Ibn Abdullah (ra) and the one's from Abdullah Ibn Abbās (ra) are all weak (da'eef), then even then they support each other, and the narration from Ibn Abbās (ra) can be declared to be Hasan (good) overall.

By bringing the two narrations of Jābir (ra) and Ibn Abbās (ra) together, one may conclude from the above findings that the Prophetic Sunna was no less than 20 rak'ats of Tarāwīh in the blessed month of Ramadan.

Peace and Blessings on the Prophet Muhammad, his Family, and all his Companions

Hussain Ahmed
Darul-Tahqiq
London, UK
2nd of Ramadan 1436 AH/June 19th 2015